Instructions

TO A

Nobleman's Daughter

Z. 124. 9

CONCERNING

RELIGION

At first designed for One, now directed to all of that Rank, and useful to young Persons of Quality, and others of that Sex.

WITH

Sacramental, and other suitable

DEVOTIONS.

BIBLIOTHECA CANTUARIENSIS

By *John Provoſte*, M. A.

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1410:90

TO THE

Right Honourable

THE

LADY---

Madam,

I *Hope your Ladyship has all the Satisfaction which the Country can give to any one, or your own Expectation promised to your self, and whereas Expectation is often raised above Enjoyment, I hope Enjoyment now rises high, and surmounts all your gay Notions of it. I know, and methinks at this very Instant I have a sense and a share of that Joy which your Ladyship is affected with upon your Retreat from the Town: Let that Joy encrease, and in the Country, and in every Place, and in every thing let it still be grea-*

ter: and so much rather, because it can never be greater than you deserve, and the same Virtue and Prudence, which make you deserve it, will be sure to make your Joy, and all Things very Innocent. I have sometimes exercised your Ladyships Condescension; and with that ease Mildness, which you shew in all Occasions, and with which you have already learned to bear all Evils, you have seemed to bear the Trouble of Reading my Instructions: But you never had so much Advantage from my writing, as now, to satisfie for the Trouble, nor I so good Occasion to give it. I doubt not but you will have the same Thought of the Occasion, I have my self; and so I may hope for an Effect equal to it. I have often beheld your growing Piety with a secret and rising Satisfaction, and I cannot but endeavour to continue and improve my own Satisfaction, by Exhorting, Advising, Intreating your Ladyship to continue and improve your Piety. Seeing I have so great a Pleasure in the

the View, I am become a Party, and my own Interest, that I may have it still, engages me to do all I can for the enlargement of a thing which gives it: A thing which is so good in it self, and so advantageous to you, and which you seem to Repay and Reward for all its Advantage by the graceful Light and Beauty you reflect upon it; when like a well-set Diamond, it appears in you and borrows from you. I have with so much Pleasure observed that Piety, which was your own original Growth; and then with how much more shall I observe, and with how Innocent a Pride, any part of your Piety hereafter, which has been planted in your Mind by my Endeavour, and which being placed in so Rich, and Noble Ground, must there be to a Wonder fruitful by your own. I shall see it with a Joy refined and high, with a greater than that of the King in History, when he saw the fair and goodly Tree, his own Hand had set, and then his Delight in Surveying the Growth of the

Tree

Tree scarce was equal to this of remembring that he had set it. I should think my self to do Service to the world, in doing this to your Ladyp., who may be so useful to the world, and to Religion, by the Influence of your Example, by the Authority of your Interest, and by the Prudence of your Zeal to make use of both, as of every thing, to the best and most worthy Purposes. So shall I have, in this my writing, that glorious Hope of doing the greatest Good by the shortest way, to many in one; as when the chief City is taken, all the Neighbouring Country very often comes in by an easie Surrender, or is Conquered with it: And surely the thing will as much become your Quality as it will be promoted by your Zeal, that there should be a numerous Train to attend you in your Course of Virtue, and in your Journey towards Heaven. All the Religious Things, when carried on by you to others, will at the same time be improved, and become more invitingby

their

their passing through your Hands, as Liquors take a fragrant, and more grateful taste from the Vessel through which they pass. When there have been already such shining Effects of your Virtue, and when the Cause is so fruitful and sure, so generous and always ready to produce them, I may oblige my self and the world by all my pleasing and most agreeable Presages, and yet my Gift of Foretelling may not be, like those Effects, extraordinary; as they who pretend to the Faculty of declaring things to come, do little more than argue from the same Causes to the same Effects. The Country gives you leisure, and you want nothing for the raising a Good-will, to read such things as this before you; and the Country gives not only leisure, but a new Argument for Religion, because there the invisible things of God are understood by the things which are made, *By every Flower you gather, and every Fruit you eat, by the meanest Herb you tread on, and the least thing*

thing you see in the Garden, or in the Field. The Country has already no little part in your Favour, it has so large a Place in your Affections, that it could lend some even to things less Grateful; the most disagreeable things would cease to be so, when this should recommend them to you: But surely the Country will have new Endearments, and more lively Charms, when you shall begin to apprehend it, as having all the convenience, not only to breath, but to think more freely too, and as having all the Leisure, and Liberty, and Enlargment, not only for many other Purposes, but for one thing which you love more than the Country, and then all things, for Religion. Thus I have frankly declared the Design of these Papers, and your Ladyship will generously pardon the length of them, and all their Faults, whereof I think my self to be guilty with Authority; because the Design is such as gives the highest Authority to this, and to any other Action, and to all the harm-

harmleſs Errors of it. When I have freely confeſt the Purpoſe of my writing, (and this no worſe than what you hear) your Ladyſhip will give me leave to ſpeak freely upon it, with all that Plainneſs which good Deſigns always covet, and well-meant Inſtructions chuſe, and the true Ends of both require. Then may I be allowed to ſpeak without the Ceremony of Addreſs to your Sex, and your Quality; that I may thus teach you to forget your Greatneſs, which you ſeem already to know ſo little of, and to be your ſelf almoſt a ſtranger to: The nice Conſideration of it is to be laid aſide for the Time by me in Writing, and by you in Reading. This Boon I ask at the opening of my Diſcourſe, as the Great Council asks (at the firſt opening of it,) Freedom of Acceſs and of Speech in Debates upon Things of publick Good. As to the Grandeur of Birth, you have ſo much of the Nobility which Virtue gives, that the other is almoſt ſunk in this, and the greater

Light

Light scarce allows the less to be seen. As to the gaudy Honours of the solemn Regard which such a Birth does always claim, your Ladyship is to leave this part to others; as that is not, like Virtue, your own, *so the esteem which it should have is not to be from your self; and yet to that an Esteem is due: Indeed* Moses *would never have* refused to be called the Son of *Pharaoh's* Daughter, *and the Grandson of a King, if he had been the thing which he was called, he would not have Renounced the innocent Glories of such a Relation, as he did not despise the inglorious* Reproach of Christ, *if the Pretence would not have been false Heraldry, and the Advantage only the* enjoying the Pleasures of Sin for a Season. *But so great, Madam, is your share, and so rich you are, in higher Things, that you may reserve enough for your self, if you resign your Claim of Birth to them who have nothing besides it, to them who are contented to be still what they were born, and,*

and, as if they were only over-grown Infants of one Days Age, have made no Progress *since the first Minutes of Life. I now beg leave to tell Strangers, that they are not to take the length of your Understanding from that of your Age, and to tell your self, that I have so great an Opinion of your Understanding, and so little of my own, as to think I could not easily write any thing upon such a Subject above your reach: So great is my Opinion too of your* Piety, *as to think I could not easily prescribe any thing above your Practice. I am sure, nothing which can have any part in your Religious well-being, though never so high, can be above my Wishes, and it is no more beyond my Attempts to enforce it, than beyond yours to do it. I am sure again, if you are to have every thing I wish, you cannot have too much of that Wisdom,* which (according to the Wise, though Apocryphal Writers) reaches from one end to another

ther mightily, and sweetly orders all things.

My willing Consent is always ready for all your Inclinations, and my joyning with you as ready for all your Service. But I would, of all things, carry on the pleasing Harmony of your good Actions in Consort with you; in nothing so much you desire, in nothing so much you shall have the Concurrence and united Force of,

Madam,

Your Ladyships most

Humble Servant,

J. P.

Madam,

I Have ask'd your leave to direct Inſtructions to you, and now I preſently take it, as ready to make uſe of it as you are, I am ſure, to grant it, who, as you are too generous to deny any thing which ſhould advance the Good of others, ſo are too wiſe to refuſe that which would promote your own.

The Firſt Advice which I ſhall offer to you, ſhall be in the firſt thing which Religion taught you.

Let the Catechiſm never be forgotten: Though it is learn'd in Childhood, it is to be remembred ſtill in all the other parts of our Age; therefore indeed learn'd in Childhood, that it may not be forgotten, and that it may be uſeful

ever afterwards: As when the Pilot has Sailed very far, and very often, yet he is not to throw away his Compaſs, nor to Sail without it. Religion begins thus in Childhood; if in that Age it begins, much more in our Age of Underſtanding it is to be continued, and to be improved, as other things are not leſs, but they become greater and ſtronger too by Time. Religion is much more to be continued in all the Scenes of Life beyond our Childhood, becauſe we afterwards come to the Age of Practice, which is its chief deſign, and becauſe our Underſtanding is more accompliſh'd afterwards, and ſo we are then more capable of Advancements in that which is the moſt noble Exerciſe of our Underſtanding, in Religion. Indeed the firſt uſe of our Reaſon, the firſt opening of it is to be in that, becauſe it will be more prepared for a Progreſs in Knowledge, and the Child, the yet imperfect Creature, for Attainments

ments in Perfection, by making the first steps in the Understanding of Him who is the Fountain of Knowledge, and of all Perfection. A particular right He has to the first Fruits of our Reason, because it is more particularly derived from God, and it is more the Image of Him from whom it comes, and because the Being of him from whom it derives its own, is a Principle our Reason is acquainted with as soon as any, and therefore it should be as soon acquainted with the Worship and the Knowledge of Him. If our Childhood, amongst its many Pastimes, is to have Religion for its Business; if that Light and thoughtless Age is in this alone to become serious and wisely Active, this much more should be our Exercise, when our Age has all the steady Thought and Reflection, and when all our Thought is directed to Business, and Things of high and serious Importance, and when the more we think,

we are carried ſtill farther into Religion. If our Reaſon at the firſt glimmering and dawning of it is to begin its day, as we ſhould every one of our Life, with Religion, much more is this to have enlargment with our Reaſon, and to be *the greater Light to rule the Day*; the Worſhip of the Father of Lights, is ſurely to be much more then our Exerciſe, when we are in ſo much better condition to perform it.

I ſpeak thus of Religious Knowledge, that, when gained in the former, it is not to be loſt in the following part of our Age, becauſe too many think it may then well be loſt, and it was intended only for our Childhood, and *when we were Children, we were in Bondage under Rudiments, we ſpoke as Children, underſtood as Children, thought as Children*, but we are *to put away afterwards childiſh things*. How great, alaſs, the Miſunderſtanding, and how fatal the effect, if there be no recovery from it! How

much

much do they, who thus misunderstand, seem Industrious to prove themselves Children still? How much happier would they be, if they were so indeed? They would then have something like Excuse; now they have not.

All that we did, and learn'd in the more serious Undertakings of our Childhood was only designed for Discipline and Method to dispose us for the doing and learning more hereafter, as he can never be Rich, who keeps not that which he has gain'd, and he can never be Skilful in any Art or Science, who forgets the first Notions of it he once was taught. A Father of the Church said upon a like Occasion, *nothing is to be dispised by those who are to be instructed, and led into the knowledge of things; for if they look upon the first Elements as little things, how shall they attain the perfect and great things in knowledge?* These early things which the Church has taught us, are not Scaffold work, to be ta-

ken down again, but Foundation, and he that would take away the Foundation, when the House is near the being finish'd, would only undermine it, and never finish it. Whoever discards the knowledge of the Catechism, when he is no more a Child, he either at the same time renounces all knowledge of Religion, (but surely, if that knowledge were necessary in Childhood, it is much more necessary afterwards) or he at the same time designs a much higher Knowledge in Religion; and because he is still going forward, he leaves the first behind him, not as too heavy, but as too light, or little to carry with him. Indeed he must not here *forget those things which are behind*, if he will *reach forth to those things which are before*, if he will *press towards the Mark of the Prize of the high Calling*. The more he values those other things he would understand, the more he is to value these first things, without which

which he cannot understand the other, and the more Knowledge he has attained, the more humble he is, or should be, and so not apt to despise the meanest Truth as well as Person; he owes the greater regard to these original Truths, to which he owes all his highest Improvements. Indeed they are not the meanest Truths, they are the first in Order and Dignity, as well as in Time and Place, because they are the Doctrines of things necessary to Salvation, and no Good so great as Salvation, no Truth so great, as that which teaches things necessary to it. The other Doctrines are the Issues of these by a natural Consequence, and so they cannot be nobler than these, till the Off-spring shall claim more Honour than Parents, from whom they derive all they have. The other parts of Religion are but so many several Streams that flow from these, which therefore should have all the Reverence from us, as Fountains had

ſo much from the *Heathens*, were Sacred, and were Adored.

The Doctrines of the Catechiſm are very far from being thoſe of the loweſt Rank, they have ſo much the Character of the Scripture from whence we received them (as Fruits have the Nature of the Soil wherein they grow) that however there are things in the Catechiſm for the loweſt, there are alſo many for the higheſt and moſt manly Underſtanding: The things are ſo high, that they are ſubjects more of Belief, then of Enquiry, and yet when they have Myſtery enough to puzzle the Enquirer, they have at the ſame time Evidence enough to baffle the Unbeliever; Evidence, like that of Witneſſes againſt a Malefactor, to Condemn him. The Doctrines ſtill are great, however the ſtyle of the Catechiſm, like that of the Scripture, be very plain, as the greateſt Perſon may appear in the plaineſt Dreſs: There is ſo much more of the nicer Art, to re-

reduce ſublime and awful things to eaſie and familiar Words, and there is more Authority in ſuch a Language, as there is often a more prevailing Authority in a condeſcending and lowly Behaviour. That Noble Perſon had a very juſt Opinion † of our Catechiſm, who acknowledged it to be a plain Summary of ſaving Truth, and being of a Roman-Catholick Family, and Education, ſhe ſeemed in this Acknowledgment to give a generous Pledg, that there ſhould be Succeſs to their Endeavours, who were Zealous to teach her new and better Principles. The Religious Beginnings of Childhood are in things neceſſary to Salvation, that our happy End, the End of our Faith may be in Salvation it ſelf, our Chriſtian Beginning is in things more neceſſary, as in the firſt part of a Feaſt we find the Meats which have more ſubſtance, and nouriſh more. Our firſt entrance

† *The Lady* Catherine *Manners, afterwards Marchioneſs of* Buckingham.

is in the needful things of Belief and Knowledge, both because this Belief and Knowledge are the Root to all the goodly Branches of Religion, and there must be first a Root, before there can be an enlargement of the Tree into spreading Branches, and useful Fruit, and because the former Time of our Age is not so capable of, nor has such Occasion and Exercise for the several good Works, which are the other chief parts of Christian Duty; but it is already capable of Knowledge, which should prepare us for them.

That being planted in the House of the Lord, you may flourish in the Courts of the House of our God, in His Church, and you may bring forth more Fruit in your Age, that you may grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, your reading over the Catechism once every Month of your Life, and your reading it with all the Wisdom, and careful Observation

tion of your more perfect Age, would be a most useful Office; when you may be above the giving an account of it to others, you can never, in a Life of all those Years I wish you, out-live the Necessity of giving it to your self, and to God. There is a Precept to all, even to the oldest Christians, for the being ready always to give account to others, to give an Answer to every Man that asks a Reason of the Hope which is in them. So needful is the continuance of this first Knowledge, that you cannot know any thing else aright, without having still an *Eye* to this, and then steering by it; you are to take it with you wherever you go, in whatever you do: It is the Standard, by which all your Knowledge is to be tryed, and it is the Rule, to which all your Practice hereafter is to be reconciled.

As the Catechism is always to be well remembred, so is it to be well considered by you. No part of it you

you are to consider more, than your Vow in Baptism, and the Explaining of the Commandments in the Catechism; the Performance of which Commandments (so explained) is one great part of the Performance of that Vow, and the great, the principal Exercise of your wisest Age, and of the best Endeavours in all the Time which is to come, and I hope with a long Train after it of Days and Blessings upon your doing that which you were not only Baptized, but you were born to the Performance of.

I know you already understand very much in Religion, and often have I observed, and always rejoyced in observing how much you understood. But now, That the former Age of your Life, as the first was of the World, may be a Golden one, That your Knowledge may rise to Practice in the Commandments, and your Practice may advance to Perfection; that you may not be discouraged in the Practice (especially

ſpecially in the beginning of it.) I beg leave to adviſe you, who underſtand already ſo much of Religion, not to miſunderſtand the Deſign thereof, as if Melancholy were a natural *Effect* of Religion, or were a neceſſary Duty of it, as if it denied us a moderate Liberty in worldly *Enjoyments*, and required that we ſhould deny our ſelves this Liberty. Were ſuch a Notion of Religion a true one, and embraced as true, it might have a diſmal Conſequence, that nothing of Religion, beſides this Notion, might be embraced by Perſons of your Age, and Sex, and Quality. Your Age, as well as Sex, may be ſuppoſed to love things leſs difficult or ſevere, and not to abhor Diverſion and Mirth; your Quality gives a Right, almoſt a Birth-right to that, to which your other Circumſtances may give ſome Inclination, to Pleaſure, and harmleſs *Enjoyment*. Melancholy is very far from being commanded, it is forbidden by Religion;

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Excefs of that, as much forbidden, as the Excefs of Mirth. Religion forbids not Enjoyment, but abufe, which is no part of the Enjoyment, which indeed does leffen it, that, and not Religion hinders all. So far Religion is from hindering, that in its Defign it promotes, and in its Practice, in the prefent Act it gives a chearful Mind, and this is one great, this is one prefent Reward to the Practice of it: Surely none has fo much caufe as the Pious Man for a chearful Mind, and O let him ever have it, let there be no Pretence or Bar againft his having that which is thus his right, and which God himfelf defires he fhould have. As there was a famous Maffer who would have Pictures of Joy to be placed round his School, that his Scholars might have Images of Delight in their Minds, and Knowledge might become a more inviting Figure to thofe who came thither to make Addreffes to it. Religion is a

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thing of great delight in its Nature, and it is never otherwiſe, but when it is made otherwiſe by us, as the moſt pleaſing Wines by our ill Management, or ill Keeping may become ſower, and very unpleaſant. *The Fear of the Lord maketh a merry Heart, and giveth Joy and Gladneſs*, Ecclus 1. 2. So much Religion is a thing of the nobleſt Joy, that it gives no little Joy, not only to thoſe who ſincerely Profeſs, and ſincerely Practice it themſelves; but even to thoſe who behold it, when thus Profeſs'd and Practiced, in others. I am ſure the thing which is very delightful in its Nature, much more is made ſo by your Ladyſhip; Religion has often appeared to me as having a particular and ſurprizing Delight, when I have beheld it in your Deportment. The *French* Philoſopher told one of your Sex, that no Beauty was equal to that of Truth, and the Writer of his Life makes this Remark, that the Saying was no

Com-

Complement, and he talked more like a Philoſopher than a Courtier. I am ſure, this ſaying, that the Beauty of Virtue is above all other, can be no Affront to a Perſon, who has a large ſhare of Virtue, and ſo in the Praiſes of it. There was a Sect of Philoſophers, which ſo many of the Noble Youth reſorted to in the Time of *Epicus*, as to a Court, and which pretended to all the Artful Refinement of Wit; but here their Wit did not ſhew it ſelf, nor do them Service, when they profeſs'd the Study and Advancement of Pleaſure, and yet admitted not any ſettled thought of Religion into their Debates upon it: The *Epicureans* purſuing Pleaſure, and not carrying this along with them, went out of their way all the time, and the unhappy Men, the farther ſtill they went, ſtill were farther off from Pleaſure, and when there was ſo much of the Name in their Books and Harangues, there was little of

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the thing in their Mind or Condition. It is the end of a Man, of a wise Man so to order every thing, that he may find a Pleasure in every thing he does, in all things belonging to him: A wise Man he cannot be, he has no true Light in his Mind, who with all his busie search can think of finding Pleasure by any other Light then that of Religion. May every thing your Ladyship does entertain you with Joy, especially Religion, and this so much more, because this will give an high taste of Joy to all other things. The chief delight of Piety is in it self a Delight of the Mind, and not therefore less, the Pleasures of the Mind are the greatest: But indeed, that the Mind may be capable of the Religious Pleasure, it must be prepared with a particular Frame of Spirit, a true and suitable Disposition towards it, as the Body it self has very little Sense of bodily Enjoyments, if Indisposed. Some complain they find not that

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lofty Satisfaction, that Rapture we talk of: But we never ſaid, there was ſuch a Delight, unleſs upon a moſt hearty Tryal, and Religion is not therefore to be blamed, becauſe they are very Blameable; nor is there any want in Religion, becauſe they never found what they never ſought.

May your Ladyſhip find a Joy in every Act of Religion, eſpecially in Prayer, which procures ſtrength for the doing all the other Acts thereof, and increaſe of Satisfaction in the doing them, and which is it ſelf ſo pleaſant, that it has a foretaſt of Heaven, where is fulneſs of Joy and Pleaſure for evermore. Well may Prayer give us a foretaſt of Heaven, ſeeing it carries us thither every time we Pray as when St. *Paul* was caught up into the third Heaven; he not only heard the words which are not to be uttered, but perhaps he taſted the Enjoyments which are not to be conceived. Prayer carries us up to Heaven, and then in the return,

turn, (as Angels do to those, to whom they give a friendly Conveyance) it sets us down again gently upon the Earth, and makes Earth it self more pleasant, when thus it has brought us back from Heaven: The Man who goes so often thither, must needs return with something of the Pleasures, and the Riches of the Place, as the Merchant, who Travels often to the Countrey of Gold and Silver, and precious Stones, does as often bring from thence some of the gaudy, and admired, and dazling Goods.

That you may be prepared for the devout Offices of Prayer, and for all the exalted Satisfactions of it, be pleased to compose that Mind, which indeed is seldom discomposed, to fix your Soul for an Attention to the pious Work, and so God himself will attend, and have a kind regard to the Work, and to the Person. Before you begin to Pray, you may prepare and fix your Mind by some good Thoughts,

Thoughts, as ſhort as may be, of the Duty you are undertaking, and of the God you are to Addreſs to in the Duty, and caſt off for the Time all your common Thoughts of worldly Things, that you may think more, and better of the Duty, and of God. Your Thoughts are always harmleſs, but they may not ſo eaſily be always uſeful, nor always Pious in that degree of Elevation, when they are exerciſed upon worldly Things, they are formed and faſhioned for the time into a likeneſs with them; your Mind then complies and condeſcends to an unaffected Debaſement, it ſubmits and bows down, with a generous Regret, to the Meanneſs of the Subject; as the Eagle, with all its greatneſs, and lofty Flights, vouchſafes ſometimes to lower it ſelf and come down, when its Quarry is near the Earth. As to the Work you are to undertake in Praying, you may be pleaſed to conſider, that you intend to ask Bleſſings for Soul and Body,

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and particular Bleſſings; ſuch, and ſuch things for both; and you may conſider particularly, what things they are you intend to ask. You may not forget, that not only Prayer is a moſt holy Work, but if you would obtain what you ask, you are alſo to be Holy, before and afterwards: Pure Hands ſhould be lift up; if there be not Purity, there will not be Strength in thoſe Hands, nor in the Prayer. As to the God you Addreſs to in Prayer, you may conſider, that as you are a weak and needy Creature to want the things you Pray for, ſo he is a great God, and able, a bountiful God, and willing to give them: That He may be moved to give them, you are at all times, but eſpecially in the Praying time, to pay all the Reverence to your Maker, and the Maker of all the World, to Him who dwells in Heaven, and Governs on Earth; to Him who dwells in the higheſt Heavens, knows, and preſerves, and governs

verns all things to the loweſt Earth. You may again conſider, that having retired from your ordinary Company, you are now to Converſe with an higher Being. Indeed the remove from our common Buſineſs and Converſation to Prayer is ſo great, that we cannot in ſuch a ſudden Motion, without ſome preparing Thoughts, take off our Mind from things of ordinary Exerciſe, and place it on thoſe of Devotion: The diſtance between theſe things is ſo wide, that however Spirits are ſaid to be very nimble in their Motions, the Soul cannot paſs the next Minute from the one to the other. Nothing more apt than Converſation to engage our Mind, and after the withdrawing of our Body from it, the remembrance of its Tranſactions, whether pleaſant or unpleaſant, ſeems to place us ſtill in the midſt of our Company, and detain us with them: In reſpect of this Converſation, that with God is a thing altogether new, it is more re-

refined and excellent, and therefore we cannot so very soon be capable of it, as he who has Conversed with Peasants and the meanest Persons, does not thus become the most Accomplish'd Man for the higher approach to the Presence and Thrones of Princes. Very narrow and imperfect is all our Correspondence with Spirits, and even with those who, as some imagine, have a nearer Alliance to Matter, and so to us: Our Eyes sees nothing, our Understandings very little of them; no Sense or Faculty is satisfied in the enquiry into them; whenever we perceive their being near us, we almost covet to be farther from them, we entertain them with a Reverence very like Amazement and Horror. If our Disadvantages be such in all our Entercourse with Spirits, much more in that with the Father of Spirits: And then should not *Israel* in the softer meaning, *prepare to meet his God*? And thus we shall

make

make those Disadvantages as little as may be to us; at least we shall be so prepared for our attending God, as Men put on the best Dress they have, when they are to wait on Persons much above them.

I have here allowed my self so much more enlargment on the necessity of forming our Minds into a suitable Frame, before our Praying, because otherwise there can be little Thought in our Prayer, and less Affection, and the Prayer which wants either, must want Success: Therefore is there so extraordinary Success to so many Prayers; they may well not have it, when they do not deserve it, & they cannot deserve what they seemnot to desire.

If your other *Engagements* will compli with so many Times; let your Prayers be thrice in a Day, in the Morning the first Business, at Night the last, and at Noon before your Dinner; because a Work so Carnal as *Eating*, would make you

you leſs diſpoſed for a Work ſo Spiritual as Praying; and becauſe this deſerves a place before every other Buſineſs, and it is to be our Meat thus *to do the will of Him who ſent us*, and thus to pray for Grace that we may do the Will of him that ſent us into the World. Your Prayers are to be Publick and Private, not only private, but publick upon every Opportunity, not only publick, but private too, and you conſtant in the Seaſons of both. As to publick Prayers, the Church has preſcribed, and who has a better Right to preſcribe? Who could have better Succeſs? As to private, your own Devotion will ſoon be skilful, and the Advice of Pious Books will give you Laws: Such Laws your Books will be ready to give, and you to obey.

I would adviſe your having not only particular Times, but a particular Place for your Private Devotion, and ſo, if the Place be not reſerved for this uſe alone, yet the

Duty it ſelf ſhould be alway perfor-med in that place, reſerved for that alone: Then as often as you come near this Religious Apartment, ſome good Thought will come near you too, when you ſhall remember the Buſineſs you have there often done, and you are now to do: There may well be ſome Vertue in that Air, which has been made fragrant and ſo often ſweet with the Incenſe of your Prayers.

The Grace of God is the chief thing you are to pray for, becauſe all other things will follow this. You are to pray for Grace, that it may inſtruct you in all ſuch things in which a Chriſtian is to be inſtructed, and may turn your Thoughts towards Religion, and your Inclinations to a Deſire for the Benefits thereof. You are to pray for Grace, that it may direct and move you to enter upon a ſolemn Courſe of Religion, direct and give Strength to the whole Practice of it, guard your Age ſo tender againſt the many Temptations of the

World

World, and fix it againſt the ſeveral Misfortunes thereof upon the true Foundations of Religion and Prudence, and give it a true Notion of the World: Then will you know that this gaudy World is a place of Vanity, and that nothing but Religion can make it a place of Satisfaction, and ſo you will know the wiſeſt thing which can be known by Man in the whole Circle of his boaſted Learning: Pity it is that we do not know it ſooner, that only many Years and many Misfortunes ſhould teach it, more Years than have yet paſt over your Head, and worſe Misfortunes then (I hope) will ever come near your Condition; though indeed the being above Misfortunes is not one of thoſe peculiar Privileges belonging to Birth and Quality. Let my Experience be yours, let not this be one of the dear bought things your Sex is ſaid to covet: But as the Complaiſance of our Sex delights to preſent coſtly things to yours, may the Experience be purchaſed only

at my Coſt, and teach us both. And as the Gallantry of our Sex very often expoſes it ſelf for the Safety and the Intereſt of yours, ſo let the Danger and the Evil be only mine.

Dear bought Experience taught me what is true,
And Friendſhip bids me tell that Truth to you.

You are to pray for Grace, that it may now betimes prevent your being guilty of thoſe Sins, which many young Perſons begin too ſoon to be guilty of and which ſooner or later are to have a Repentance, and the Repentance is to have ſo much coſt, in Tears and Sighs, in painful Thought and unpleaſant Remembrance: Surely thoſe Sins are Diſeaſes of the moſt Dangerous Kind, which we ſhould rather chuſe to prevent then to remove, and when they have entertainment from our Youth, they are like that forward Fruit which is very unwholſome and will ſoon be rotten. You are to pray for Grace, that it may guide you through this Life to a better; as happy as I wiſh your preſent Life, there is yet one far more happy, which I

doubt not, you wiſh your ſelf; and which that Grace is to guide you to, and moreover it is to guide you through the ſeveral parts of your preſent Life with all the Succeſs and Bleſſing in all the Management of it. As you are to pray for your ſelf, ſo for thoſe next to your ſelf, your near Relations, and for all good things to them, Spiritual and Temporal. The Advice you are ready to prevent, becauſe the Office, I know, is very pleaſing to you, who pay ſo much Duty, where you ow it, and ſo much Love to your other Relations, more (I had almoſt ſaid) than you can be ſuppoſed to owe. You are not only to pray for what you want, but to give thanks for your not having wanted many things, for thoſe you have enjoyed from the firſt day of your Life unto this, for your Noble Birth, and wealthy Fortune, and Virtuous Education. Such a Thankſgiving to God will require a Prayer to him for all the Endowments of Mind ſuitable to ſuch a

Birth, and Fortune and Education, and for the making these his Favours useful to the Glory of him you pray to, and him who gave them. You are to pray for a low Opinion of all this World, and of one part of it more than all, of your self, that *your heart may not be haughty, nor your Eyes lofty, and you may not exercise your self in great matters, nor in things too high for you,* Moreover you may pray, that to your other, to your many earthly Goods may be added that of Health, in order to your being more capable of making the best use of all, your doing more service to God, more good to others. You may pray that in this your *walking through the Vally of the Shadow of Death God would make you to fear no Evil, and make his Goodness and Mercy to follow you all the Days of your Life, that so you may dwell in the House of the Lord for ever,* dwell in his House here, and in that other *not made with hands, eternal in the Heavens.* Your prayers upon these seve-

ral occasions are to be short, and then may be more fervent, and what is wanting in length may be supplied in a more warm Devotion, which is to God more pleasing; a warm Devotion more pleasing to God, then a Burning Sacrifice. The Force of our Prayers, when more close and united, in a narrower Room, in less Time and fewer Words, may be stronger, and as that Force is stronger, the Prayers will be more earnest. The Orator must weep himself, if he will be sure to have his hearers weep: Much more we must be earnest in praying if we expect that God will be moved in hearing, that he will shew to us a part of the strange Affection he has to Mankind which the Prophets have told us of, and which only their Flights can describe. It is one design of Prayer to unite us to God, and so much it does unite us to him, that our Affections and his are almost to the same; as we are affected more or less in the presenting our Prayer so is he in the receiving it.

I pretend not here to have given all the Rules which are neceſſary for Prayer, but ſome more particular to to your Ladyſhips Quality and Age I have deſigned to give, and then to recommend your Learning of other more general Rules for Prayer and for all things from the Books of Religious Wiſdom, thoſe which you are not a Stranger to, and which, I am ſure, you will be every Day more acquainted with. The Books are to be few and choſen, and ſo much the rather ſhould yours be choſen, becauſe in every Kind you deſerve the beſt: Few Books, that they may be read, and choſen, that the reading may be uſeful.

At the ſame time you read the Writings of others, let this of all things be written upon your mind, that whereas there are ſeveral parts of Religion, the chief part is practice, and a living in obedience to the Commands of God, and that all pretending

tending to Religion is trifling without it, and that ſtill the Older you are, the more Practice is required.

In order to your being moved to live in a Religious Method of all this Practice, you may be aſſured that your Life can never be happy without Religion, and then what is to make your whole Life happy, is to be it ſelf a greater part of it, is to be indeed begun in the firſt Seaſons of Life, and ſo continued to the laſt. If the beginning afterwards were not late and ineffectual, yet it would be leſs certain and more difficult, the beginning ſooner will by the long and early cuſtom make Religion that which I ſo much deſire it may be to you, and may be accounted by you, a delightful thing, the moſt delightful in the World. Religion I have declared before to be a thing which has all the Refinement and Delicacy of Pleaſure; and then why ſhould we loſe ſo much Pleaſure all the time we are not engaged in the

Intereſts of Religion? Youth is the time, in which we think we have a Claim to Pleaſure, and then, if it covet all other Pleaſure, why not the trueſt and higheſt Joy, and why not Religion, which alone can give this, which alone can ſecure the other? We can no more be happy too ſoon then too much; and all the Wit and all the Power of Man cannot order an happy Life without ordering the Life to be firſt Religious.

This Truth is as great as evident; O that all thoſe would conſider it, to whom the conſidering of it would be uſeful, that is, all Mankind. And ſeeing it is the Deſire of every Man to be happy, there ſhould be this other Deſire of the Good and the Wiſe, that every Man would conſider and every Man would do what is neceſſary to make him, as he deſires to be, very happy.

Be pleaſed to remember that high degree in the World does not make Vertue a lower or a needleſs thing; and

and that Riches make Religion ſtill more needful, becauſe Riches have many Dangers, againſt which Religion only can give Security, and becauſe when there is ſuch a plenty of other things, it is pity there ſhould be a want of that alone. Riches are coveted too much, Religion too little; and yet this ſhould be more deſired, if not for its own ſake, at leaſt for the ſake of Riches, which, if they are never ſo much deſired, never ſo much poſſeſt, are yet no Bleſſing without Religion. You may remember alſo that Noble Blood, a Body Highborn does not make us ſo great as that Nobler ſort of Mind, which ſhews its heavenly Birth in heavenly Actions. You may not forget that no Beauty does ſo charm, no Dreſs ſo adorn, as Vertue always does, no Converſation is ſo truly delightful, as a devout Communion in Gods worſhip, no Behaviour and Accompliſhment has ſo lovely a Grace, as that of Reve-

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rence in the Worſhip of him who cannot have too much: Happy we, if from the beſt of us he could have enough; but we muſt be contented, as God is ſatisfied, with our being *Servants, though unprofitable.* Noble Birth, and Beauty, the Arts of Converſation and Behaviour, and all the Glories of Dreſs, which are things very much admired, will deſerve much more to be ſo, when joined to Religion, and when they have the great Advantages which Religion gives them: Indeed this gives the greateſt, becauſe it is greater, it is better then all things. *All the things you can deſire* (or others can deſire, can Love in you) *are not to be compared unto it, the gain thereof is better than fine Gold, it is more precious than Rubies, and its ways are ways of pleaſantneſs.* So ſays *Solomon*, and the ſame Author ſays, a Gracious Woman retaineth Honour. He had high Birth himſelf, and ſo much of it, that the Haughty *Æthiopian* Em-

Emperors, amongst all their Bulky and noisie Titles, are proud of nothing more then that they have (as they pretend) Royal Blood flowing from him. *Solomon* had a King his Father, and his Father the chief Head of a Family of Kings, the first and last settled Royal Family in *Israel*; *Solomon* was a King himself, and as he had Riches and Greatness, to make him awfull, so he had Beauty and Wisdom, and all the Charms of Wit and Conversation and Language to make him lovely to Mankind: *Grace was poured into his Lips, and he was fairer then the Children of Men, he dwelt in Ivory Palaces, and his Garments were perfumed with Myrrhe and Aloes and Cassia, and Kings-Daughters were among his Honourable Women.* In the same Psalm his Queen too is described, and in vain had *she been brought unto the King in Raiment of Needlework*, and in vain *she had stood at his right hand in Gold of Ophir, and her cloathing of wrought Gold,*

Gold, if she the Daughter as well as Wife of a King had not been *all glorious within* as well as she was without in all her Ægyptian Glory; the King would never have so much *desired her Beauty, if she had not heark-ned and considered, enclined her Ear and worshipt.*

A Writer of your Sex brings in the Shepherd professing all the Rapture of Esteem, and something more the Passion to the Sheperdess, not for those Endowments, which are commonly treated with all the softer Language and respectful Names, but for other and greater things.

Yet not for these do I Alinda Love,
Hear then what 'tis that does my Passion move:
That thou still earliest at the Temple are
And still the last that does from thence depart,
Pan's Altar's by thee the oftnest prest,
Thine's still the fairest Offering and the best;
And all thy other Actions seem to be
The true Result of unfeign'd Piety.

These Perfections shined through all the shade of that Meaness which Poetry had dress her in, and her own Humility was ready to put on; and they

they discover'd to every admiring Eye the Noble Lady (for so she was) under the borrowed Disguise of a Shepherdess.

I have spoken so much more upon Noble Birth, because as that is a very great Blessing in it self, so it has been to some a very great Evil, to those who have so valued themselves, or have been taught by others, attending them, so to value themselves upon it, as to imagine they wanted nothing else, and were above the being good, above that very thing which would make them still more Noble, and would give them an higher Rank then Birth had given them, would place them above all things besides it self. I have all the high regard to Noble Birth, especially to that which your Ladyship derives from a Family I have so peculiar an Honour for: I would only advise all Persons who are born in Greatness not to have too high a Regard for it in one Sence, and scarce high enough in another. The gene-

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ral Precept of the Philoſopher ſeems to be particular to them in its deſign, that *men ſhould reverence themſelves*: Surely they ſhould teach others to pay Honour to them by doing Honour to themſelves, they ſhould have a Reverence for the Memories and the Venerable Ghoſts of their Anceſtors, in not embezzling the Honour as well as the Eſtate which they bequeathed, and in acting ſo that their Aſhes may not be diſturbed, nor they dead once more in thoſe whom they left behind to repreſent them. Vertue did firſt give Honour and Title; and that is ſtill neceſſary to preſerve it. Honour acquired by Virtue is greater than that of Inheritance, and when the Honour which was firſt the Reward of Vertue is carried down to others as the Gift of Inheritance, theſe indeed are Noble once, the firſt Day of their Birth: But, if they continue and enlarge thoſe vertuous Actions

of

of their Anceſtors, they make themſelves Noble anew, every Day of their Life, confirm and enlarge their original Right to the Honour they received from others, and then begin to make it their own. *Jehu* could not chuſe but pay a regard to Birth, in the midſt of all his Holy Rage, and the Wickedneſs of *Jezebel*, in whom there was but one thing to give her any claim to a regard, and for the ſake of that one thing ſhe had it, ſhe was to ſuffer leſs Diſhonour in her Death, becauſe ſhe had ſo much honour in her Birth, *Go, bury her, for ſhe is a Kings Daughter.* The Son of God, who vouchſafed to be born, as Man, in all the Forms of Meanneſs, choſe a Noble mans Daughter for the Subject of a Miracle to raiſe her when dead, and ſo a Noblemans Son, to reſcue him from Death. I have not deſigned one word to leſſen Birth, but all to make it greater, by Vertue added to it, and adorning it.

With

With the same design I have spoken of Riches and Pleasures, and all the desirable Advantages of the World, and which are only of this World: I would not have them excluded, I would have those who possess them not to love them better than themselves, and not to exclude Religion, and then Happiness too, which never goes in to any Place, but where Religion goes in before it. The Things of the World have too much wrought on many Aged, and not Imprudent Persons: Much more then is there need of Caution to one of your Age, and your Quality, when too many of the same greater Figure have abused their worldly Advantages, being first abused themselves by the ill Counsels of those who have been too near them. Indeed your Ladyship gives me no occasion to suspect that you had ever any to Misguide you, or that you are to be Misguided, when I by a delightful Experience have viewed

viewed ſo much Virtue, as ſhould either make me think you had never been attacked by ill Counſels, or you had always Virtue, Strong and Wiſe, to conquer them. There are Perſons in the World, (and may you be always one of thoſe) upon whom Ill Advice is no leſs ineffectual then Good is very often on others, ill things cannot ſtand before them, and, as no venemous Beaſt can live in ſome Climates, they dye as ſoon as they come near them, or within the fatal Air of this ſo mighty Innocence. There is a Serpent to every Daughter of *Eve*, as well as there was to *Eve* her ſelf, and ſo to every Son of *Adam*: But however the Serpent be *more ſubtle then any Beaſt of the Field*, there are thoſe who will be innocent, be he never ſo Crafty, and they will not *eat of the Fruit*, and without eating of it *their Eyes are opened, and they know Good and Evil*, and ſo as to purſue, and to avoid. Every good Perſon has

has ſomething of an Exorciſt, in him the Apoſtolical Power of caſting out Devils is not loſt, to him it is continued, the evil Spirit cannot bear his Preſence, as he could not bear that of Chriſt, when he fell down before him, and cried out, *I beſeech thee torment me not.* Beſides the many Temptations from others, there is a Tempter within our ſelves, there is a Principle of Vanity in the Nature of Man, in this too earthly Nature, which carries us on to theſe Vain Earthly Things with a fierce Deſire, as fierce alas, as if they were not Vain: From this Principle, which ſeems to be almoſt as old as our Nature, riſe all the Sins of our following Life, theſe are only ſo many irregular ways into which our Inclinations divide themſelves for the Purſuit of earthly Things. From this Principle of Corruption in our Souls, riſe all our Sins, as from another of natural Corruption in our Bodies do riſe the ſeveral Diſeaſes of them.

them. The beſt of us therefore may have need to be upon our Guard againſt the Things of the World, and good Reaſon there is to keep low, and to correct betimes that prevailing Cauſe of Corruption by Advice, and by Endeavour.

In order to your ſucceſsful Progreſs in this Courſe of Religion, you will, (I am ſure) be eaſily, and ſoon Exhorted to have (ſhall I ſay?) Or to continue a ſuitable and devout Regard to that Day of the Week, which is particularly deſigned for Religious Offices. The Day, which is ſet apart, and for ſomething, and that can be no other than holy Duty; the Day, which we call the Lord's Day in a prophane Jeſt, if we do not keep it to the Lord, if our uſe of it be Prophane, that is, not Religious. *He who regardeth a Day, regardeth it unto the Lord. Man is Born to Labour*, (as *Job* has told us) he is deſigned by God to be always in Action, and that Action as much as may be wor-

worthy of himself, and useful to himself, or others: They who have the lowest Respect for this Day, pretend not then to do the Business of their particular Calling; and therefore should they not do that of their general Calling, as they are Christians? This one Day was not set apart, only to be a Blank, a void Space in our Time, and to have nothing written upon it: If we could be contented to lose one Day, as to our own Interest, in every Week of so short a Life, yet God is not willing to allow the loss of one, as to his Service, we complain, says a Learned *Heathen*, that Life is short, and Time is swift, and yet like Men, very Unthrifty, and very Poor, we mispend our too little time, as if we had too much. Whatever time we mispend, we should take care, like Men luxurious in their Expences, and yet still just in their Principles, to mispend none but our own. Indeed, if

if we ſhould take this Care, we ſhould miſpend no Time, becauſe none is ours, much leſs that which God has made His more than any other, His in a peculiar manner: Not only God, but Man; all the Authority of Man, that of the Church, and that of the State has made it God's own Time: And if any Sacred Thing, which one Man gave to God, another cannot take away but with the blackeſt Guilt, much leſs that which God has given to himſelf, and Man gave to God. Our uſing well this part of our Time will prevent our abuſing every other part, becauſe it will advance us to ſuch a State of Mind, it will lead us into ſuch Rules of Life, that we ſhall learn to be always careful, and reſolve to be always good. Surely we ſhall be ſo, if we remember an Apoſtles Saying, *that we are not our own*; and then not our Time; becauſe if we our ſelves are not our own, then not any thing belonging

to

to us, which can be held no otherwise than our Being is, and must pass over with our selves to the great Sovereign Lord.

You are ready, (I know) to keep this Day with all the solemn Care, and you are to perform the Duties of it with all the solemn Reverence. The fix'd and ordinary Duties of it are Praying, and Hearing, Meditation, and Reading, and Acts of Charity; and moreover there is an extraordinary Duty, the receiving the Sacrament of the Lord's Supper, seeing your Years now meet, and come up to your devout Inclinations, and Time now almost overtakes your Piety and Prudence, which (as swift as Time is) have been so much before it. Since this is so great which now we see, how great must that be, which we may expect; the good Things we view at a distance, though so far off, yet appear not little, they already entertain our Eyes with a pleasing Prospect, and fill our Minds

with

with amuſing Thought and the brighteſt Image, when we look forward to the Seaſons of full and ripe Perfection, of which we have the firſt Fruits now already. That the Sacrament of Perfection may give you a large ſhare thereof, and haſten it upon you, and ſo gratify your eager Zeal, and our ſwelling Expectation, you will not fail to receive the Sacrament as often as you have Opportunity to receive it. No mean believe me, between not receiving, and refuſing; if you do not receive it, you refuſe it; and be pleaſed to conſider how heinous the Crime muſt be to refuſe, when God does offer, not to come, when God invites. Every time the Sacrament is to be adminiſtred, it is offered to all the Perſons of the Place, as much to each of them, as if it were offered in expreſs words, and by name to every ſingle Perſon only and not to the reſt, for him only provided. And then you may begin to think how conde-

ſcending a thing it is for a great Man, for one much greater than our ſelves to order a particular entertainment for us, and how indecent a thing to deny our Preſence.

That you may hereafter receive this Sacrament with advantage, and now perform with advantage the other Duties of Worſhip, which already you are not more capable of then zealous for, I would propoſe few things more and ſooner than a Conſtancy to the Church of *England*, in which the Performance of all thoſe Duties is ſo ſtrictly required, and the manner of performing them ſo well preſcribed. A Church it is, which cannot fail to be agreeable to you, becauſe it ſo well inſtructs you in Religion, in no part whereof you would be ignorant, it is ſo ready to promote your Knowledge in every part, which you are ſo eager to improve: A Church, which the more you underſtand, is ſtill the better ſatisfied, and her Satisfaction is ſtill made

made greater by yours, instead of envying you your own Knowledge, or denying you a share in that of others by Instruction. I would recommend a Constancy to the Communion of the Church with full Judgment of your Mind, and sincere Good-will of your Soul, that Soul, which is to have so much Advantage from that Communion. When I give this Advice, I offer it with all the Sincerity which becomes the Subject of Advice, Religion, and which becomes a Man who has all the Zeal for the well-being of the Person to whom he offers it, for this well-being in every thing, especially in Religion. I would be sure to be thus sincere, when I propose this (I am sure) wholsome Counsel, and therefore in that very Instant I for the time endeavour to forget my own being a Member of this Church, I separate in my Thoughts my being so from my Advice to you to be so for ever. I do not exhort you to this

Communion, becauſe I live within it, but becauſe it is the beſt for your Eternal Welfare, and for my own. And ſo I am not partial to my ſelf in my inviting you to my own Church, as ſome are fond of every thing they meet with at their own Houſe. But I ſhould be indeed very partial, if I ſhould reſerve good things to my ſelf, if I ſhould not exhort you to a Communion with that Church, which is, and which upon all my Experience and all my Conſideration I have found to be the beſt, and which I therefore choſe at firſt, therefore now continue in. As Chriſt's Diſciples ſaid upon a like occaſion, *whither ſhall we go?* So may I ſay, if we are not to continue in this Church, to what other ſhall we go? What neceſſary thing for the Souls of Men can any other give, which we have not here? Surely if Men will be hearty in any Religion, they will not fail of embracing ours, when they have heartily enquired what

what it is, and they truly know, how much it deſerves to be embraced. Therefore perhaps ſo many Atheiſts oppoſe our Church with a particular Fury, and ſo many, when they have revolted from it, have ſoon become Atheiſts afterwards; their denying all Religion has been the next Step to the denying one, of which a leſs thing can ſcarce be ſaid, then that is as good as any. Others going from it have indeed not known whither to go, they have roved about in a Circle of Error, have gon backward and forward in an endleſs Maze of Religions, and whereas once there was a Promiſe *to move the Earth*, if there were but found *a Place to ſtand on*, the Religious world turns round with them, becauſe they have not ſuch a place. When *Cain went out from the Preſence of the Lord, he became a Fugitive and a Vagabond in the Earth; and his Puniſhment* in this Senſe too *was greater than he could bear*: The Spirits of ill Men

some imagin to have their wandring in the air for a part of Punishment, the worst of Spirits and the Prince of the Air gave this Account of himself, that *he went to and fro in the Earth, and walkt up and down in it.* So the departing from our Church has been punisht in many with their being never fixt, who would not be fixt where they might, where they should have been very steady. Never indeed shall they find the Truth, who are alway seeking, and will never believe, they have found it, as they cannot be long in a right way, who will change their way every Minute and every step. The pursuing as well as the renouncing every Religion is an ill extream, the seeking thus for ever is one ill extream as well as the not seeking any is another. There can be no reason at any time to forsake our Church, no reason to be always forsaking one, and running into another.

I insist so much more on this Plea for our Communion, not only because the Subject is very pleasing to my self, but also very advantagious it is to you. Indeed to your thoughts of this best Church I would give the best Impressions, that you might be above the Danger of receiving any of the worse kind hereafter, that you might be fixt before at this your Age, which is so capable of Good, and so liable to Ill, and besides the Tenderness of your Age there is the Softness of your Sex to make you the more disposed for the taking of any sort of Stamp or Impression. You will forgive this my troublesome, however zealous, Industry to see you settled in true Principles, and in strong conviction of that Truth, because Inconstancy (as you read before) in Religion is a thing so Dangerous, and Constancy in a false one is a thing so fatal.

Moreover Attempts have been very often made upon those of your

Sex for the betraying of them into a falſe Religion, and too often thoſe attempts have bin ſucceſsful. My deſires are ſo much more importunate for your continuing in a Religion (which has ſo much reaſon for it) in a good Religion upon very good Reaſon, becauſe they who at firſt took Religion by that handle, and afterwards held it there are ſaid in Scripture to be Noble; the doing ſo was a mark of a Generous Spirit, and ſuch a Spirit is very ſuitable to ſuch a Quality as yours, and no leſs ſuitable to Religion.

Many are the Arguments I could urge to prove the Neceſſity and the Advantage of your being a Daughter of the Church, as well as of your Noble Parents. But all ſuch Arguments would as much be loſt upon you, who have little need to be convinced, as they are too often upon others in a worſe Sence, who reſolve not to be ſo. I ſhall offer no more

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Arguments, then two, and those, as very peculiar to your Quality and more exalted State: one I borrow from him who had no such Zeal for the Church as should make him partial to it, but approaching Death, which makes so many wise, and many sincere, taught him to confess, *that the People of England being naturally inclined to Freedom, and bred in Riches and Plenty can hardly be induced to embrace any Religious Discipline which may abridg their Liberty, and Pleasures:* That is, any other Discipline then this of the Church, which at the same Time it allows us Liberty and Riches and Pleasures, does prescribe our not abusing them to our own greatest Disadvantage, and moreover our using them to the Advantage of others, and of Religion. I now may add my other Argument, the Order and Decency of our Worship, which makes it very natural to Persons of your Noble

Rank, who are distinguished from others by order (that of High and Low in the different Figures of the World) and by Decency, their having so much of it in their appearance: They have all the Forms of Address paid to them, wherever they vouchsafe to appear, and therefore something is to be paid by them to *the Prince of the Kings of the Earth.* So K. *David* argued, and that generous Devotion, which was so much his Vertue and his Glory, made him apt to argue, *See now I dwell in a house of Cedar, and the Ark of God dwelleth within Curtains. And so God himself did argue, offer it now unto thy Prince, will he be pleased with thee, or accept thy Person?*

From this my naming of order in Worship I will take occasion to recommend it in all other things: And so much rather, because if there be a Rule for all other things, much more will there be one for

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Religion, and when all things are done in order, they will be done with ease, and be finish't each of them in very good time, and so there will not be a want of time, and a want of Thought free and disengaged, for Prayer and other Works of Religion. To do things in order, even those of our Busie and common Life, is so far a part of Religion, as we thus imitate God, who *is not the Author of Confusion*, who made, and who preserves all things still, *in number weight and measure*, who has fixt the times for Night and Day, for Summer and Winter, and for every thing, who has taught those Creatures Order which know little else: *He hath appointed the Moon for Seasons, and the Sun knoweth his going down, the Stork in the Heaven knoweth her appointed Time, and the Turtle and the Crane, and the Swallow observe the time of their coming.* That Wisdom of Solomon, the Fame whereof was in all Nations rou[illegible]

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bout, not only shewed it self in Reigning so as that *Judah* and *Israel* dwelt safely, every Man under his Vine, and under his Fig-tree; not only in speaking Three Thousand Proverbs, and in speaking of Trees, and Beasts, and Fowl; his Wisdom also appeared in the Order of his private Business, that of his Family, and the Queen of *Sheba* admired it in this Order, as well as in greater Things. His Wisdom taught him to prescribe, as always to himself, so to others fix'd Times for all things, and then to declare that, *To every thing there is a Season, and a Time to every purpose under Heaven.* But here some may be ready to say, that when each Affair is performed in all this Method, and at allotted Times, the Man becomes a Slave (and no worse Slave then he who is his own) the Rule is a Chain, and Life is a Toil, as he who observes the strict Rules of Physick is very far from being happy, or being easie. I in-

intend not the observing of Order with this Anxious Care, and as if the thing must be done in this very manner, and not otherwise, whatever happens, but only that it be for the most part observed, and when it may be so with little trouble, and with the common Foresight of every prudent Person; and then there will be something of Order, even in the not observing of it. Otherwise Order would be a thing too Nice for the State of Man, as some things are too fine to be used, or to last. Our present State will not be so regular as a good Man would have it, nor so Uniform, and all of a piece, and colour, as a wise Man would make it, our whole Condition, when on Earth, is uneven, like the Earth it self, which is divided into Hills and Plains, and rough Way as well as smooth. No Rule of Acting can pretend to a greater Name than that of a Law, nor to greater Authority; and

and seeing we live not under *Persian* Emperors, every Law upon a new Over-ruling Occasion may be Repealed, or be Suspended. Order is not to be Superstition and Caprice, like that of the Orator, who made use of his angry Eloquence in a Law-Suit, Commenced against the innocent Roman that ruffled and discomposed his Gown. We are not to be Martyrs for our Rule, as the Man in the *Grecian* Common-wealth was to die for the new Law which he proposed; and we are not to observe the Rules of our appointed Order, as a Pedant those of his Grammar, or as a Monk professes to observe those of his Society. Living in method, without the Severity of living thus, will be so far from being a Toyl, that it will make every thing else to cease from being so; there will be Ease in every Business, and the greatest in the Mind; when there is no Hurry without, there will be none within. Not only Use will

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make Order so familiar, but it will make it self so pleasant, that we shall not be afraid of it, we shall choose and covet it, as we choose the Travelling in an open Road, and find it much more easie, and we covet the Sayling by a Compass, and find it much more safe. Indeed a Physitian of *elder* Times prescribed this Rule of Health, *that none should be observed*: But if none, then not his own, and then not his against every Rule.

That the Order, which I know to be so useful in all our Life, and to be so needful in the best part of Life, in Religion, you may be sure to observe in this better part; when you enter upon any Action, consider, first, whether the thing you would do be Lawful, whether God has not forbidden it, and whether the best, and the wisest Men would not forbid it, and advise against it. Very great Reason there is to consider thus, because you will otherwise have no Blessing

from

from that God, from whom, I hope, you will have an overflowing Plenty of it; no Bleſſing ſo as to finiſh the Action you begin, or no Bleſſing afterwards, ſo as to have any good Effect riſing from it: And ſurely all that Prudence, which your preſent Behaviour gives us a Promiſe of, will not give you leave to think of doing any one thing in vain, much leſs that which ſhould be worſe than Vain, ſhould be hurtful. Be pleaſed to conſider firſt, whether the Thing have any ſinful part, and not firſt, what Pleaſure it may have, and what Profit; becauſe our greateſt Profit is in Religion, and in Religion ſhould be our greateſt Pleaſure; and becauſe Religion ſhould be the governing Principle of all our Actions, and ſhould be always at the Helm to guide them, and is always the moſt faithful Oracle to be conſulted upon the Iſſues of them. So a great Man ſays, a Prince, as Pious as Great, *I have ſet the Lord always before me, there--*

therefore I ſhall not be moved, Pſalms 16. I ſhall neither do, nor ſuffer Ill, I ſhall be ſure in my Actions, and ſafe in my whole Condition. The not conſidering in our firſt Steps of Action, whether it be ſuch as we ſhould go any farther in it, whether it be good or not, is an ill Thing it ſelf, much worſe than at firſt ſight it ſeems to be, it leads us into Profaneneſs, and a Contempt of Religion; and therefore in Scripture it is a Mark hereof: Indeed ſo much rather it is a Mark of Profaneneſs; becauſe this very thing is a firſt Principle of Religion, that our Actions ſhould begin from Him, from whom all Creatures had their beginning, and becauſe, if Religion does not come in at firſt, it comes in ſeldom afterwards; either that withdraws upon the contempt, or we make the firſt contempt greater ſtill, and we harden'd Men too ſoon learn to forget what before too boldly we had deſpiſed. The Action begins

gins in disorder, which gives the first place to Profit or Pleasure, and it cannot but end as it began.

Remember always your Confirmation, that is, this your Dedication of your self to God (as the Jews had an yearly Remembrance of the Dedication of the Temple) your taking the Vow upon your self which in your Baptism you made by others; and that you always may remember it, be pleased to read the Form of Confirmation once every Quarter of the Year. This was a Sacred tye, and the first with which you by your own act bound the first and tender part of your Life, and, I know, the Bond was not uneasie or too stiff for the tenderness of it, but, in *Solomon*'s Language, *an Ornament of Grace unto your Head, and a Chain about your neck; and to be bound continually upon your heart.* This was one of the most awful, the greatest Acts of Religion, you ever yet per-

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formed, becauſe it was the ſealing of a Covenant between God and your ſelf in moſt awful manner, the Covenant made in Baptiſm, but ſealed in Confirmation. You then declared what you would do, and you obliged your ſelf to the doing of it in your whole following life, and the Biſhop declared what God would do at the ſame time he prayed to God for it, that he would aſſiſt you in, and reward you for the performing your pious part. How great and ſolemn was the Engagement, when the Biſhop askt you with others, *Do ye here in the preſence of God and of this Congregation renew the ſolemn Promiſe and Vow that was made in your Name at your Baptiſm, ratifying and confirming the ſame in your own Perſons, and acknowledging your ſelves bound to believe and to do all thoſe things which your Godfathers and Godmothers then undertook for you.* How great and ſolemn was the Biſhops Prayer, when the Venera-

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ble Man inveſted with heavenly Power, and with all things to give commanding Authority to his Perſon, and a Religious Grandeur to the performance, laid his hand upon you; as if he would convey a part of that *precious ſpiritual Oyntment*, which had been poured on his Head, to yours, like *the Oyl running down from* Aaron's *head*, and ſo ſpreading farther to the parts below. At the ſame time the Biſhop laid one hand upon your Head, he lift up another to that Heaven from whence his Power was derived, in Prayer for you, *Defend, O Lord, this thy Servant with thy heavenly Grace, that ſhe may continue thine for ever, and daily encreaſe in thy Holy Spirit more and more, until ſhe come into thy everlaſting Kingdom, Amen.* I have indeed a particular reaſon for recommending all the nice and ſerious reſpects to your Confirmation, not only becauſe of the

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the uſeful Greatneſs of the thing it-ſelf, but alſo becauſe of the extraordinary regard I ow it, as well as you, ſeeing I bore a part therein, had the Honour to attend you in it, and preſent you to it.

My Lord your Father, as he obſerved me to be always, ſo upon this occaſion ſaw me to be moſt particularly concerned for your Spiritual Intereſts, he did me the Honour to think favourably of me, and was willing to believe that this my zeal (for your Confirmation) had a *Knowledg* with it, and at the ſame time to wiſh (I may ſuppoſe) that in order to the having ſuch a Zeal, others might have ſuch a *Knowledge*, and therefore he askt me what Proof I had from Scripture for the practice of Confirmation: My Anſwer was to this purpoſe, that 1. however it is Sacrament to ſome, it is not to us, but indeed it follows one, and being not eſſential, but very uſeful in Religion, like many other uſeful and

yet

yet not absolutely necessary things, it might not be expressly commanded, and not so expressly found in Scripture, which is a particular and a standing Rule only for things absolutely necessary to Salvation. In other things the Church may know that they advance the great ends of Religion, and then it wants for their use no other Command besides its own. But 2dly. Confirmation has a proof from Scripture, *Acts* 8. *The first Christians of Samaria were baptized upon the preaching of Philip*, v. 12, *and after their Baptism the Apostles sent Peter and John to pray for them that they might receive the Holy Ghost.* v. 14. 15. *then laid they their hands on them, and they received the Holy Ghost*, v. 17. *that is, were Confirmed.*

Your Baptism placed you in the Christian Church; but your being there was declared, and you engaged your self to the abiding there, in your

your Confirmation: As an Ambaſſadour may be ſometime unknown in the Kingdom he is ſent to, but he is not ſuppoſed, or declared to be there, till his publick Entry, and then he begins publick Action. When you were to be Confirmed, your Age made your beginning of Religious Action very ſeaſonable, and your Confirmation made your going on therein very neceſſary, has given it all the obliging Circumſtances. Go on therefore, as you have begun, and do, as you are obliged, and *go forth in the ſtrength of the Lord God*, and pray for a double Portion of that his Strength, and ſay; Give me, O my God, a zealous and ſteady Piety, a moſt devout and flaming Love of thee, O my Creatour, whom I ought to *remember now in the Days of my Youth*, and the Days of my Pleaſure, and I am alſo to remember thoſe other *Evil Days*, which as far they are from me now, yet *will*

come

come, and the years will draw nigh, in which I ſhall ſay I have no Pleaſure. So ſhall your Confirmation be repeated upon you from God every day of your Life, and, in the Strength he gives, you ſhall become great in Religion, and go ſo far therein, as only thoſe have gone, whoſe ſhining Example was a Light in your way, and taught you to go forth betimes, as they did before you, and as too few do after them. Our Virtue and our Age, in the common View of Mankind, paſs through the ſame degrees, and their Progreſs often is the ſame, as there is not ripe and well grown Fruit without a Bloom before, which pleaſes ſo much at preſent, and promiſes ſo much hereafter. We have often had a ſurprizing Account of ſome younger Saints, what good and excellent things they ſaid, what great and excellent things they did. Indeed we have heard wonderful

derful Descriptions of the Vertues of the blessed Virgin in the first part of her Age, and so the Life of the Mother almost becomes as much a Miracle as the Birth of the Son: That such particular relations were true we have no proof, and they have no credit; but the foundation of them is not without its truth, that she whose Piety was so eminent afterwards, it is most likely, could never have attained those glorious improvements, without beginning sooner than others too often do; she could never have been so *highly favoured of God*, if God had not been highly and early beloved of her, if she had not been a Virgin as much in her Mind, as otherwise, if her Purity had not been great in the first outgoings of her Life, though her first Conception was not undefiled.

Your Confirmation leads you to Prayer, because you are afterwards to beg Grace of God for your being able to answer all those holy ends of

your Confirmation, and becauſe this leads you into Religion, the firſt Act whereof is Prayer. Seeing Prayer is the firſt Act of Religion, that your beginning may not be an Error, and ſeeing it is an immediate Addreſs to God, that it may be with all the Caution and Reverence of Approach, I would direct you here, and I now propoſe the uſe of Three Prayers to you, which have a particular Reſpect to your own Condition, and may be added one of them ſtill to your other Prayers, at your three daily Times of Praying.

A Thankſgiving for Great Birth, and a great ſhare of Earthly Goods.

O Merciful Father, and the God of all the Families of *Iſrael*, thou didſt make me to hope when I was yet upon the Breaſts, I was caſt upon thee from my Birth, and from

from my first Hours thou wast my God. Thy Blessings in that my Birth were some of them common to me with others, and I praise thee for them. But some thou gavest me, O my gracious God, more peculiar to my self, and for these too I praise thee. For my noble Birth, and for all the following Advantages of it, those of Fortune, and those of Education, for all I praise thee, and make me to praise thee in all those Advantages, by directing and improving them all to thy Glory, and not admiring my own therein. Thou hast called me to Glory and Virtue, and to no Virtue more than to Humility. May I be humble always before thee, and always consider, that all Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field, the Grass withereth the Flower fadeth, and the Fashion of this World, as Gaudy and Beautiful as it is, passeth away. So, when I thus consider, and when

I am thus humble, may I have a Name better than that of Sons and Daughters, an everlasting Name which shall not be put out, that in Heaven it self, through him who had his Birth from thee, and was thy first-born Son, through Christ my Saviour. *Amen.*

A Prayer for a lively Sense of Religion, and a sincere Love thereof.

LET thy Tabernacles be amiable to me, O Lord of Hosts, let my Soul long, and even faint for the Courts of the Lord, and my Heart and my Flesh rejoyce in God. Make my Soul to thirst for God, for the living God; when shall I come and appear before God? Make thou the Mighty to give unto the Lord, to give unto the Lord Glory and Strength, to give unto the Lord the Glory due unto his Name, to Wor-

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ſhip the Lord in the Beauty of Holineſs. As the Heart panteth after the Water-brooks, ſo let my Soul pant after thee, O God. Whom have I in Heaven but thee, and is there any thing upon Earth that I deſire in compariſon of thee? O let thy Deſire be alſo to the Work of thine own Hands, to Crown me with Mercy and loving Kindneſs, in this, and in another Life; through Chriſt our Lord. *Amen.*

A Prayer for other Graces and Virtues, and Religious Accompliſhments.

I Acknowledge, O Lord, that every good Gift, and every perfect Gift is from above; and ſeeing thou art ſo ready to give it, I rejoyce that it is from thee; and becauſe it is all from above, I therefore here below lift up mine Eyes unto the Hills, from whence cometh my Help. Bleſs me with all thoſe Virtues,

which are suitable to my Sex, and and my Condition, and my Age, and which are to make my Passage through this World easie, and that into another safe. With the many Goods of this World, by thy Grace give me a wise Contempt of it, and the lowest Opinion of all Earthly Things, as thou hast given me by thy Bounty, a very high Portion of them: Grant me Prudence and innocence, and Success in all my Actions concerning them, and yet Meekness and Patience hereafter in all the Evils which thou may'st design for my Tryal, and which may disturb my Enjoyment. Give me Vigour of Understanding, and all the goodly Endowments of it, instruct and improve my Soul in a daily Increase of all useful Knowledge: Enlighten it with the Knowledge of thy self, the Father of Lights, and the only true God, the Knowledge of whom is eternal Life; that I may thus go from Strength to Strength, till I appear

pear before the God of Gods in *Zion*, and then appear in the Glory and the Purity of Souls which follow the Lamb whithersoever he goeth, and are the first Fruits to God, and to the Lamb, and are without spot before the Throne of God: O grant me a place before thy Throne, for the sake of him thy Lamb, and my Redeemer Jesus Christ. *Amen.*

Let your Life be divided, the Religious part of Life, betwixt Prayer and Practice, and let no Variety divert you more than the daily Returns of Duty in passing from the one to the other: Neither is to exclude, but each is still to bring in the other; because by Prayer you gain a Power for holy Actions, and that Power is executed by Practice, and any such Power is like a Law, without Execution very Fruitless. A Virtuous Woman, with the Addition of Greatness, is a publick Good, and her Influence is boundless, and

so as to make Virtue a publick and common Good in the best Sense, by making others like her self: In your being one of the Virtuous Number, how much Honour shall you add to your Honourable Family? How much Happiness to that other Family, into which hereafter Marriage shall Transplant you? To both Families, and to your self a greater Happiness I cannot wish, than the Enlargment of those Virtues which shine forth already, nor to my self a nobler Satisfaction, than that Success of all this my Advice, which is not doubted by him who gives it. How great a Blessing is such a Woman I spoke of? *Her Price is far above Rubies*, above those she is adorned with. How great Things are said of her by a mighty King, and a Wise one, by *Lemuel*, who could not choose but be a skilful Judge of Virtue, when he had so much Experience in Vice, as skilful a Judge in the Perfections of the Sex,

Sex, as when two contended for the Child, he ſhewed himſelf in the Rights thereof. That Deſcription, *Prov.* 1. is a part of the Prophecy his Mother taught him, *verſ.* 1. whoſe particular Converſation with her own Sex, muſt needs make her learned in the Accompliſhments of it? The Woman there deſcribed is a Perſon of Honour and Wealth, and ſo great enough to have her Picture drawn by a King, and the Colours to be given him by the Mother of a King: *Honour her Cloathing firſt, and then Silk and Purple, her Covering of Tapeſtry, and all her Houſhold Cloathed with Scarlet, her works praiſe her in the Gates, and her Husband is known in the Gates,* (a Place of Judgment, and Authority, and Greatneſs) *when he ſitteth among the Elders* (or Governours) *of the Land,* 22, 23. 31, 25. Nor is her Greatneſs made therefore doubtful, becauſe her Induſtry ſo active in all Kinds of Work is a part of her Character and her

for the greateſt Perſons of that Age choſe the ſame Induſtry for their Exerciſe. That when *many Daughters have done Virtuouſly*, you may, if not *excel them all*, as *Verſe* 29, yet imitate the Virtues they excel in; your Practice is to be a Copy from that charming Picture in one part more than all, and that one Work in which her Hands were exerciſed I would recommend to you more than all the reſt, in which ſhe uſed them, *ſhe ſtretcheth forth her Hand to the Poor, yea, ſhe reacheth forth her Hands to the Needy*, v. 20.

And here I would make it one part of my Counſels, that amongſt other Books of Scripture, you would read not only the laſt Chapter of this Book, but would begin at the firſt, and ſo go on and read all the Book, which has not only, as other Proverbs, ſhortneſs and Wit in the Language, but great Wiſdom, and profound Thought in the Senſe, and ſuch as would direct the ſeveral Motions

tions of your Life in the uſe. However it was Written by a King, who as ſuch, had greater Advantage from the high Throne he ſat on to view all Affairs, and to adviſe upon them, yet was it not Written to Kings alone, but to all their Subjects, and to all Mankind. When there has been ſo much Care and Expence to teach you every thing of common Behaviour, you ſhould much more learn thoſe higher Arts of prudent Conduct, and thoſe which will give you true Accompliſhment, will make you agreeable, not only to others, in your outward Deportment, but to your ſelf, in your inward ſatisfaction. As you ſhould obſerve a regular Method in all things you are to do, ſo ſhould you at all times have ſomething to be done. A Thought it is moſt worthy of a great Perſon to think her ſelf made for Action, becauſe as Happineſs, the higheſt State to which Mankind can be advanced, is in Action, ſo Greatneſs is more in

Action

Action then in Condition: The latter kind of Greatneſs does follow the other, and is only an unfiniſh'd Piece without it. When I ſpeak of Action, I intend not your being always exerciſed in things high and ſerious, but only your being always in ſome Exercise, and ſo when the thing it ſelf may not be of ſuch a ſolemn Importance, yet it may have this Praiſe at leaſt, that it is very Innocent: Then your being employed therein will preſerve you alſo Innocent, and if ſometimes little good be done to others, or your ſelf, yet your doing great Evil may be prevented. I intend not any ſort of Exerciſe which ſhould have Toyl to Body or Mind, but only that which ſhould be advantageous to both without oppreſſing either. Amongſt the many ſorts of Exercise, Reading deſerves a place, indeed it ſhould have the chief, becauſe you will then do right to the principal part, to your Underſtanding, in im-

improving that which I know is so capable of Improvement; and because your Reading will furnish you with so many useful Notions to make you happy in your Life, Wise in your Deportment, and both Wise and Happy in Religion. Some good Thought of the Book will have a second Printing within your Mind: Be your Reading never so unconcerned and easie, it will be sure to leave some Impression, as often our Motion, be it never so nimble and light, will yet leave a Mark behind it. And thus like her whom our Prince of Poets describes (and as he seems so be in love with her Perfections, so every one would be with his Description of them) you will have

In your Mind the wisest Books,
As in your Face the fairest looks.

A modern Writer, in his Remarks upon a neighbouring Nation, observes the Conduct of its great Ladies to be such, that he never heard of any one there who had been accused of Vice; he

he ſuppoſes this ſteady Virtue to have no other Cauſe, than that they are always buſie, and ſo they are not at leiſure for Thinking, and leſs for doing Ill, and then too they give no occaſion to others to think Ill, not of them. A Nobleman of this Kingdom, and lately a Miniſter of State, adviſed his Daughter to Read, or to hear Reading two or three Hours every Day: And ſurely, if he always gave as good Advice to his Prince, for the Management of Publick Affairs, as here he did to his Daughter, for the Advancement of her Virtue, and private Wiſdom, he was one of the beſt Stateſmen in the World. I have ſeen a Collection of Prayers, and Spiritual Rules, Written by a very great Perſon of your Sex, and of our Nation, when very young, from the Books ſhe Read, not only to make the Writing an Exerciſe, and Action of the better ſort, but that ſhe might fix what ſhe Read with the greater Force upon her Mind,

Mind, and that the best part of what she had found in other Books, she might always find again in her own, it might be always ready for her View, and for her Use. And here I cannot choose but wish that the young Nobility of the other Sex would make Reading much more their Practice; they would find it very useful to them, and themselves more useful to their Country. At the same time I beg leave to offer an humble Proposal, and well design-ed Request to their Parents, that they would make the Education of their Sons one great part of their Care, and their Improvement in Learning one great part of their Education. I know the Failure in the present Me-thod of Education, I have often de-clared against it, and often bewail it. Never did any Nation understand Greatness more than the *Romans*, and in that Glorious Age when *Rome* had the largest share of it, her Emperors and Noblemen esteemed themselves

greater

greater as they were more learned. They never thought there was any Attainder in Knowledg, nor did that, which was to exalt their Soul, debaſe their Blood. So high was their Ambition to excel in Letters as well as in War and Policy, that one of their Emperors reſented his Boldneſs as a Crime of High treaſon, who pretended to a more refined Skill in one ſort of Learning, which was the darling Inclination the Miſtreſs of his Prince, and in which he would not admit a Rival as well as not a Partner in his Empire. It has been often ſaid, that thoſe of our Sex have no Advantage above the other, in reſpect of Learning, but what Education gives them: I hope they will not in flaming Complaiſance renounce one advantage that of Learning, by denying themſelves another, this of Education, nor think it a mark of good Breeding to neglect a chief part thereof. Let there be no occaſion for the other Sex to upbraid our own, none for

ours

ours to be conquered by them as much in understanding as in Love: And at the Weapon which we have called our own, that of Knowledg. If we are conquered, let us like vanquisht Forces rally again, and retrieve our Honour, as Armies have sometime done, when the Women have met them in their Flight, upbraiding and insulting over them more than their Enemies, and yet at the same time less angry with them, for not acting like Men, then with themselves for not being so.

Let the doing good to others, and in them to your self as to the welfare of your Soul be the chief end of your Life, as you will find it one of the chief Delights thereof. In every Action consider how far in the course thereof you may do good to others, and be sure to follow it on that side of it, in which it leads you to the doing good, and as more is to be done, so much more pursue it. Every one is Born for the doing this,

this, much more those of such a Birth as yours: They are born and placed on higher ground above others, that they may have a free and boundless prospect of the wants of others, and that all the kind effects may in a gentle stream flow down to those beneath them, as the Springs first rise in the highest places to refresh the Country all around, and the humble Vallies are enriched by what flows down from the Hills above them. The Great and the Noble are not more distinguished from the common Orders of Mankind by their Condition, then by this privilege of it, the imparting all the generous advantages to others, and as their condition is better than that of others, so they are to make the condition of others too better than they found it. They are distinguish'd by the greatness of their Fortune, as they are able, & by the greatness of their Mind, as they are ready for all useful Offices. They are like the Stars which have

their

their lofty and glittering place in the World, not to be admired by the other lowly Creatures, not to dazle all things under them with their brighter Glory, but to guide and cherish them with their Light and Influence. The esteem which they receive from Men, they are to give to God, they are to convey it farther still, and carry it up to Him who is indeed the Fountain of Honour, *who is higher than the highest*, to Him whose Stewards they are as well in the Honour they receive as in the Riches they possess. When the late Earl of *Rochester* began to have very solemn apprehensions of another State, and very zealous thoughts of a Soul and of Spiritual things in this, when with all the flaming Piety of a Saint, and all the careful Tenderness of a Father he began to be concerned for himself, and for those next to himself, his Children, he wisht that his Son might *become an honest and religious Man, and so what he never*

never could be otherwiſe, a Bleſſing and Support to his Family, that he might never be a Wit, that is, one of thoſe wretched Creatures, who value themſelves upon their deſpiſing God and Religion, his Being and his Providence: This Nobleman complained, *that his Children were brought into a vitious World,* and declared, *that no Fortunes or Honours were equal to their poſſeſſing the Love and Favour of God.* If there could be need to urge your willing Vertue with new Engagements, I ſhould tell you that you may think your ſelf ſtill more engaged to adorn your Birth, and each prerogative of it with good Actions, to enlarge your Intereſt, which is ſo great already, in the World by doing them, becauſe your Sex has no other way to raiſe its Intereſt, no other paſſage to Eſteem and Power: Our Sex has many advantageous ways, as many as there are ingenuous Profeſſions, yours does ſeem to be ſo much deſigned for Vertue,

that

that it almoſt ſeems to be your Profeſſion, and you to have no other, that you might be at free leiſure for it, and be devoted to it. There ſhould be the ſame ſtandard of Nobility in the thoughts of thoſe who have it, which there was in China for many hundred years, where as the Emperour himſelf (who was called the Son of Heaven) was very learned and good, ſo the Nobility of thoſe under him and deriving from him was not from Birth, but from a likeneſs to him in great advancements of Knowledge and Vertue. It is a Notion which often returns upon me, that when I look round the World, amongſt the many entertaining Objects I meet with there I find none that comes near my eye with ſo much delight as a Perſon very Great and very Good. Vertue and Beauty are often ſaid to make a Maſterpiece in the mixture: But Vertue and Greatneſs, when joyned together, make up ſomething yet more perfect; Vertue, when placed ſo high, is not only ſeen better, it is ſeen more Glorious. We now behold, with too much evidence, Chriſtian Piety in a great Decay, which yet, while it is ſo great in ſome, is lamented by others; If Religion muſt not live, there

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are Surviving Friends to attend the Funeral, and to bewail the Death: But then how importunate are to be their Prayers, how Serious are to be their endeavours, that Christian Religion now in its lower state of decay and corruption may have at least one advantage, which it had not in its first state of purity and perfection, that *many Mighty and many Noble may be called*, and they not onely for their own sake, but for the sake of others, that by the prevailing force of their Example and their Power many others may be called as well as they.

There is an argument for Religion not onely from your Quality, but from your Sex. The Religious engagements are so much stronger upon your Sex, because that tenderness of mind, which is so natural to it, is no less natural to the Particular Spirit of Devotion, and to the general Spirit of Christ's Religion, and because while Men are engaged in the business and noise of the World, and many in the most noisie part thereof, in War, you may enjoy a devout rest at home, your Closet knows nothing of tumult, there at least is peace and leisure. All who have a passion for Piety have at the same time another, they are concerned

with

with zeal that it may flouriſh in your Sex, and ſo may ſpread it ſelf and flouriſh in the World, that the famous Saying upon Truth may have its accompliſhment in Piety, and this, *when appearing in a Form ſo beautiful, may ſtrike the eyes and charm the affections of all who behold it.* Chriſtian Religion, in the firſt Ages of it, did ſomtimes ow the multiplying of its Numbers to the Zeal of your Sex: And ſo may ſtill the Holineſs ſo much deſigned and promoted by that Religion have a Glorious enlargement from it. Not onely *the Believing Wife then did ſanctify the Unbelieving Husband,* but the Pious Woman now may ſanctify the leſs pious Man, and her Example not only reproach him for not being good, but invite him to the being ſo hereafter. St. *Hierom* declared that the propagation of Vertue as much as that of the World it ſelf was due to your Sex, and therefore, when diſſatisfied with the general corruption of Mankind he fled into retirements from them, and inſtead of an abode with them choſe to dwell with the Wild beaſts of the Deſert, he ſtill continued a Religious correſpondence with many of your Sex. The reformation of that World, which now ſo fiercely we complain of, may be

expected

expected now from such as those whom *St. Hierom* then conversed with, and by a soft conveyance of all things pious from their hands: According to the argument of the Chinese Philosopher the World consists of Kingdoms, and Kingdoms consist of Families; And each Family is more in the continual view of its Governess, and more to be fashioned by her. Not only the Philosopher of China but the other of *Greece*, he who gave Laws to the World in Learning, as his Scholar did in War, had the same wise Notion, that the good management of Kingdoms is to follow this of Families. Indeed the influence of the Mother is great upon the Mind, as her share is great in the bodily Constitution, of the Children; and then in this sence too, *If the Root be holy, so may be the Branches.* Especially those, in the Family, of her own Sex, who are so much more within her view and her management, and whom her experience, in respect of her own Education, and then her particular knowledge of all things peculiar to her Sex do give her a more natural capacity to manage with the best success. The saying of a Bishop to a Courtier was no less suitable, in its Wisdom, to his Cha-

racter

racter from whom it came, then useful, in its influence, to him it was directed to, *When you chuse a Wife, make your strict enquiries into the qualifications, not of the Father, but of the Mother, and then you have found those of the Daughter at the same time and in one discovery.* And therefore, as it was the ambition of a Jewish Woman, to be a Mother, so it should be that of a Christian, to be a good one.

Amongst the several things I have offered to your practice, Fasting I have not named, much less prescribed, because if that can be useful in any part of your Age, some may think it not to be so necessary in this part thereof. But surely there will be a time, when Fasting will be very useful, for the withdrawing our selves from the World, and fuell from the fire, that meat from our desires, which does often nourish them more than us, as it often feeds an ulcer more than a sounder part. Fasting will be useful for the making Spiritual Objects familiar to us, and for a particular enquiry into our Spiritual state like that into our weekly expences, for the remembrance and the repentance of our sins, and the appointing all the methods of suitable Provision against them, for the considering

not only our Sins, in order to the forsaking them, but our Graces too, in order to the continuance and improvement of them. When a great Soldier was to retire from the World, who had seldom retired from his Enemy, he declared it to be very needful, *that there should be some space between the affairs of life and the day of death:* Indeed there should be some between Life and Life, there should be a Truce with the World, in order to a Peace with God, there should be a Time of Respite, not only for the sense of Tasting, but for those of seeing and hearing, and all the Senses; so we may seem to dye, though not daily, yet one Day at least in the Week, and to better Purposes than *Charles* the Fifth, we may thus act Death it self, the chief Parts whereof are the Silence of the Condition, and want of Sense. And so Retirement is, like Death, a silent and quiet State, and a remove from sensible Things, and it has something too of the Happiness which follows Death, in the Religious Enjoyments of it.

A Method it were of great Advantage to the making you that which you so much desire to be, and which all others hope to see you, a finisht Work of Prudence & Virtue, if you would chuse one eminent

for

for both, known to be so by all who know her, one of the like Quality and Condition with your self, whom you may observe, and imitate in both. You may place her Actions before you in the fairest Light, make her a daily Example to you in her Behaviour, that you may afterwards rise to be an Example in yours to others. Indeed the Learned *Heathen* has taught us another use of such a Method, not only to place the Actions in our sight, that we may imitate the Good, but the Person too in our Presence, that we may avoid all Evil, be overaw'd against it, in a very innocent Magick, to carry always the Excellent Person with us, to suppose him standing before us, where-ever we are, and reading moral Lectures to us. For the latter use of this Method you have less occasion; for the being Overawed by an imagined Presence against all Evil, because this always is at so great a distance from you, and very much out of sight: Your Innocence is such, and your Conversation so well chosen, that you almost see as little Evil in others, as others can see in you; there is a continual Presence within your Self, to Overaw, and to Controle, that of pious Thoughts, and a far greater

than what the *Heathen* did propose, there is that of God. However your Innocence is so great, yet should you be always on your Guard, to defend and preserve it, as the greatest City deserves and requires so much more Art and Care to keep and defend it: no Innocence is too great to be Assaulted, and, without a prudent Care, to be conquered. Not only *Lot*'s Wife is to be remember'd, but *Adam*'s too, the first that ever was; and were your Innocence as perfect, as in all my Raptures of Wishing, I could desire, yet would it not be more perfect than Hers, and that, we know, was no more above a Conquest than above a Temptation. I have all the vigorous Hope, (and surely my Hope will not deceive me here) that the early Appearance of your Understanding, which others admire, and which you are happy in, will give you very much a Capacity of one kind, that of doing good, and will place you in a Condition, not so much of committing any greater Sin, as of avoiding it.

You are now Madam, a Flower of the Fairest Kind, in all the blooming Graces, and lively Perfections of a beautiful Appearance. I would take some Care, and I would desire some from

your ſelf, that there may be one part of you, which may not be too much like a Flower, and which may not wither. As I would exhort you to the ſecuring one part, which may not be frail, and which ſhould make the reſt of you laſting to your great Advantage, ſo I would Exhort you to nothing more, than to remember that all things upon Earth beſides are not laſting, are very frail: However you can make ſomething not to be ſo, which has a Relation to your ſelf, yet you can never make earthly Things otherwiſe by all your Art: They will not ceaſe to be ſuch, though you never ceaſe to deſire them, and to love them, they will only Infect you with their own Weakneſs, and you will be ſo much more frail your ſelf, as you more deſire them, and love them more, nor will their juſt Value be raiſed by your raiſing your Affections towards them. Seeing the Things of the World are ſuch, you may begin to argue what little Reaſon there will be to have a value for your ſelf upon things which have very little in themſelves; and then what they have not, they cannot give. So you will be moved to the not deſiring a greater ſhare in this World than you have, when, if you had

a greater, you would only have a more bulky heap of Frailty, which surely is not a thing desirable. As you will not covet more than you possess, so you will neither esteem your self, upon that which you enjoy, more than you ought, nor will you esteem it more than it deserves: And then the eager Passion we commonly have for things, when they are going from us, will have no place in your Mind, when you loose them, you will not look upon things with a fond admiring Eye, which you cannot so much as look on long, but the fleeting Goods will soon be out of sight, and out of reach. You will pay no high regard to these Enjoyments, which are every hour passing from you, and which, as soon as they are gone, you will see, could not claim any such regard, when to you nothing of them shall remain, nothing but an empty waste, and the wild and melancholy Prospect of it. You were not more charmed with their Face, when they were coming towards you, than you shall be frighted with their back-parts, so Deformed and Monstrous, when they are gone away beyond you. Your Disdain will be a generous Revenge to their Inconstancy, they fly from

from you, and at the same time you no less fly from them; you are forsaken by them, and they abhorred by you. This true Judgment of the World will make you a true Friend to, and judge of your self, the Knowledge of its unsteady Nature will give you a very steady Knowledge of Religion, and an hearty Sense thereof: When the Uncertainty of the World has made an Impression upon your Mind, a Zeal for Religion will make another, the Contempt of that will advance the Esteem for this, when that falls so much lower, this will rise so much higher in your Soul, by a difference of Motion, as the things are different. It may seem very strange, that my pleading should be so importunate for your Contempt of the World, when you have so large an Interest therein; as the Advice would seem absurd, and very disagreeable to him who has the largest stake in the Game, to play all the time with little Care. But if you should think my Pleading to be less suitable, yet it is on your side, and then I cannot think any thing absurd or unseasonable, which favours and promotes your Well being. This my Proposal can never be so unseasonable, as it will be necessary; because

if earthly Things be treated by you with Fondness and Caresses, you will scarce be happy in having more than others, you may be most unhappy in loosing more; as Bodies of greater Bulk are more exposed to Wounds, and the Wounds are more Inflamed, and Fatal. The Possessing a wealthy Share in the World does not make the despising of that less needful, but rather is a new Engagement to it; because otherwise you only have so much more to hurt you. There cannot be a right Use of the World, unless there be a mean Opinion of it; if there be not a right use, if you abuse it, that will be sure to abuse you too in a just Revenge, and will do you Mischief. So well does one of your Sex declare in those her Manly Writings, which have so large a share in the two great Accomplishments, (Piety and Wit) where no share can be too large, and she Summons the whole World to hear the mighty Thing which she declares, when thus she Writes in Defiance to earthly Things, and for Instruction to Mankind, who are not very apt to bid Defiance to them.

My Muse pronounce aloud, there's nothing good,
Nothing the World can shew,
Nothing it can bestow.

Your

Your having the meaneſt Thoughts of the World is my laſt Advice, (however when I have ſo great an Opinion of this Advice, it might alſo have been my firſt) that, like other laſt words, it may be more Imprinted upon your Memory, may go farther into your Judgment, and pierce deeper into your Affections; becauſe this will Crown and Finiſh, and give a lively Influence to all my other Counſel, without this it cannot be performed, or cannot be effectual. You will not then ſo remember your worldly Advantages, as to forget your ſelf, or rather to remember and think of your ſelf too much; but the good-natured Saying will have its force upon you, *Eccluſ* 3. 18. *The greater thou art, the more humble thy ſelf, and thou ſhalt find favour before the Lord.*

If any part of my Advice ſeem leſs eaſie, be pleaſed to chuſe and begin with that which ſeems very eaſie, and that will carry you by gentle Steps to the other; upon the practice of the eaſier part, the other will not ſeem any longer difficult: As ſometimes by a ſcarce ſenſible riſing we go up to the top of the Hill, and without great Toyl, only by going on, we reach it, when it appears

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at a distance very high, and the Ascent very troublesome. You are ready, I know, to meet Religion, in every way in which it is coming towards you, and you give it all the joyful Embraces at the Meeting, and you are ready to take all Good Advice, at the same time you so little want it, and are fit to give it. Every thing which wears the Badg, or comes in the Name of Religion has more than *a Cup of cold Water*, something warm and vigorous, and hearty from you, and surely you *shall not loose your reward.* To Proposals of Religion you always give an easie and liberal Entertainment, and you are not therefore to be oppress, as Persons easie in Access, and bountiful in Entertainment, sometimes are by troublesome and imposing Guests. My Instructions should be useful, but not severe; like a well modell'd Poem, they should have Profit, and Pleasure too, they should be Healthful, as Exercise and good Diet, not unpleasant as Physick, especially where little of Disease is to be removed, and a softer Method will prevent: When the Mind is of so untainted a Constitution, the Physitian may be as much a Courtier as he pleases, there can only be need of something

thing to prevent, and not to Cure. If any part of my Counsels seem less suitable to your present Age, that has a Design beyond it, to become a standing Rule for all your Life; and why should not good things, as well as some ill things, and Poisons have a lasting force, and work at the distance of many Years? I would thus lay up for you a Treasure of Instructions, which may hereafter *make you Rich in good Works*, and I would in this Sense *lay up for you a good Foundation against the time to come*, a Foundation as strong as good, that you may *be built up in your most holy Faith*, and may never be liable to any Fall or Ruine. My Designs cannot be narrow and short, when your Welfare is in view, and in pursuit; and how charming is the Thought of my having done any thing to advance it in every part of your Life! So you may be that to me, which an old Christian Writer calls a Prince of his Time in an Epistle to him, *The glorious Ornament of all my Labours*, if I may pretend to Labours, and may deserve such an Ornament. A Secretary to four Popes Writ a Book of Advice upon Studies and Learning, Dedicated it to an Illustrious Lady, and he intended it for her Service

vice. A Grammar was Written for the Use of Queen *Mary*, when very young, and Presented to her Mother, *Catherine* Queen of *England*. I profess not here to send you Learned, but Religious Instructions, and not to teach you Words, but Things, the best, and the greatest Things, and no other Language but of *the better Country, that is, the Heavenly*. I present only such Instructions, as upon the Command of King *James* the First, Dr. *Williams*, (afterwards Bishop, and Lord Keeper) writ for the use of the Lady *Catherine Manners*, Daughter to the then Earl of *Rutland*, and Married to the then Marquess of *Buckingham*. When the Author sent those Instructions to the Marquess, he declared thus in his Letter which attended them; *Praying is most necessary for the obtaining, Principles for the Augmenting, Resolution for the defending a true Faith and Profession.* The young Marchioness was then not only to be Instructed in the Doctrin of the Church of *England*, but to be Converted from another, of the Church of *Rome*.

That every thing now proposed, may so much more prevail for your sake, and

for

for mine, be pleaſed to Pray in that prevailing Language of the Church.

Lord of all Power and Might, who art the Author, and Giver of all good Things, graft in my Heart the Love of thy Name, encreaſe in me true Religion, Nouriſh me with all Goodneſs, and of thy great Mercy keep me in the ſame, through Jeſus Chriſt our Lord. Amen.

And now, *whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any Virtue, if there be any Praiſe, think on theſe things.*

May you obſerve all theſe Rules, and whatſoever Rules may be added to theſe, that you may have an Addition too of Bleſſings, and a far more exceeding Weight of Glory, a Weight which ſhall not be Uneaſie, or Oppreſs; but the heavier it is, ſhall be ſtill more eaſie. May the holy Practice, you began ſo very early, end very late, may it never end; but O let it be continued in the Heavenly, in the endleſs State, not only continued, but *as high as the Heaven is, in compariſon of the Earth,* ſo much more heighten'd too. May you always be poſ-

ſeſt

[illegible] with a Desire, a steady and refined Desire of Heaven, as a Place not only of everlasting and unchangable Happiness, but also of everlasting and unchangable Holiness. May you be happy now in a Religious Practice, and happy hereafter in the Reward thereof. In the mean time the view of both, of your Practice and your Reward, makes another happy, the unworthy Writer, and

Madam,

Your Ladyships most Unworthy

And most humble Servant.

J. P.

A Prayer before the receiving of the Sacrament, with regard to its being Commanded by God, and desired by us.

O Most gracious God, the Father of our Lord Jesus Christ, and in him the Father of Mercies too, and the God of all Comfort, let thy Mercies, and thy Comfort, I most hum-

humbly, I moſt earneſtly beſeech thee, be always preſent to me, and particularly at this time, and at ſuch times as this. Thou haſt appointed a Sacrament for the Health and the Strength of my Soul, O make me to rejoyce in that Appointment now, as I am to live, by the right uſe of it, hereafter. Thou haſt given me a Command, O my God, to receive it, and thou haſt given me the priviledge of receiving it: O let this Command at leaſt be performed by me, that the Breaches of all thy other Commands may be forgiven to me. O let not this Priviledge be deſpiſed, that all the other Priviledges and Benefits may not be forfeited. Thy dying Son has ſpoken to me, and in Words which were almoſt Written in his Blood, and which I ſhould be ready to Seal with mine; *do this in remembrance of me*. When he bids me, and when thou repeateſt what he ſaid, with new Engagements, ſhall not I *do this*, and every thing? Can I

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chuſe but do it, when it is to be done in remembrance of him, the Thought of whom is to be moſt pleaſing to me, his Name is as Ointment poured forth, his Mouth is moſt ſweet, and he altogether lovely? Can any thing be needful to make me remember him? Can any thing be able to make me forget him, till I can forget my ſelf? If yet there be no neceſſity for any thing to preſerve the Memory of him, there is one for the performing what thou Commandeſt. If nothing can make me forget thy Love, and the Son of thy Love, yet I am to ſhew that I do not forget him, in remembring his Precept. From thy Goodneſs I have received a Command, and now from thy Grace a Deſire for the obſerving of it. O grant me all the Meaſures, the overflowing Meaſures of thy Grace for the Executing thy Command, and my Deſire, and thy Grace, (as much need as I have thereof) will be ſufficient for me, I can do all things through Chriſt who

ſtrengthens

ſtrengthens me. Lord, I deſire, help thou my Weakneſs in deſiring, and much more in the performing. Be thou a Sun and a Shield, a Sun to Chear and Enlighten, a Shield to ſave and defend my Soul. Gird me with Strength, who have none of my own, and let thine ſo wound my Spiritual Enemies, that they may not be able to riſe, but fall under my Feet. Let there be no want of Grace from thee, and in me no want of Will: I am Feeble and Weak, but thou, O Lord, art Strong and Mighty, and thy ſtrength is made perfect in my Weakneſs, and will make that perfect too. As thy Mercy rejoyces againſt Judgment; ſo does thy Power againſt Infirmity, and thy Power, the more I want of it, will rejoyce ſo much more, if my uſe of thy Gift be ſuitable to what thou haſt given: Thou giveſt to will and to do of thy good Pleaſure; for the partaking of this thy Holy, this thy bleſſed Sacrament thou haſt given me to will, O

give

give me to do of thy good Pleasure, which thou hast declared for me, and declared to me in the Merits, and for the sake of thy beloved Son, and my never enough beloved Saviour Jesus Christ. *Amen.*

Another Prayer before the receiving of the Sacrament, with a regard to God's Favour, and our Qualifications in our Approaches to the Sacrament.

O Thou the God of my Mercy, and the God of my Salvation, accept, I pray thee, thy most unworthy Servant in that Duty in which I should appear most worthy, and accept my Weakest Service, where the best of my Strength should be employed. O thou High and lofty One that inhabitest Eternity, whose Name is Holy, thou dwellest in the High and Holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the Contrite: O make

me

me contrite in Heart, and humble in Spirit, that thou may'ſt dwell with me, that I may dwell with thee in thy Houſe, and at thy Table. For thy Son's ſake, for thy own ſake, for thy Mercies ſake, contend thou not for ever, and be not thou always angry, that the Spirit may not fail before thee, and the Soul which thou haſt made. Thou haſt ſeen my ways, O heal me; lead me, and reſtore Comforts to me, and to my Mourners, to all thoſe Powers within me, which mourn for my Sins againſt thee: Be thou mine everlaſting Light, and the Days of my Mourning ſhall be ended. Make me firſt to waſh my Hands in Innocency, and then admit me to compaſs thine Altar, O Lord of Hoſts, my King and my God. And how bleſſed are they who dwell in thy Houſe, they ſhall be always praiſing thee! A Day in thy Courts is better than a thouſand. I confeſs my Sins, O do thou forgive them: I grieve for my Sins, O make me to rejoyce in the Pardon of them. [*Here remember as much as may be, and confeſs the particular Sins of your Life*] Too long, alas, have I lived, O make me to live no longer, in a Correſpondence with them. Too long have I born the Burthen, and thou the Defiance, of them.

Too

Too long have I been at Peace with my Lusts, and then all the time not at Peace with thee, and with my self: I now Proclaim War against them, do thou teach my Hands to War, and cover my Head in the Day of Battle, give me the Shield of thy Salvation, and thy right Hand shall hold me up, and thy Gentleness shall make me great. Give thou to me Grace and Glory, and make me to live a Godly Life, and then no good thing shalt thou withhold from me now in the Sacrament, nor afterwards in any other part of Religion, or any part of my Life. Cloath my Soul with the Garments of Salvation, cover it with a Robe of Righteousness, as a Bride adorns her self with her Jewels. Let that Pardon, which this Sacrament is the Seal of, be extended to all my sinful Imperfections in the receiving of it. The Pardon of my Sins, and the Acceptance of my self, the great Benefits of thy Sacrament, and a true Frame of my Soul, that the benefits may be mine, and I may be thine for ever, vouchsafe, O God, who art rich in Mercy, to grant to me who am poor in Performance; O grant all to me in the Name, in the Righteousness, in the Mediation of thy only Son, and my only Redeemer, Thy blessed Son, and my ever

blessed

bleſſed Redeemer, and I ask all again in his holy Words, Our Father, *&c.*

Theſe Prayers are ſo much longer, becauſe it is ſuppoſed that good Perſons ſet a part more time for this Occaſion, and ſo they are more at leiſure for a length, and they have then a ſtronger Devotion for the bearing it; and the Retirement at ſuch a Seaſon is to take off our Thoughts from the World, and to this Deſign Prayer is very uſeful, and the more we are in that Duty, the more we are out of the World; the nearer we approach to God in Prayer, the farther we are from the World in Thought.

Here follows a ſhorter Prayer to the ſame Preparatory Purpoſe.

O Bleſſed Jeſu, who haſt Suffered, who haſt Died for me, whoſe Sufferings and Death I am now to remember, make me, unworthy as I am, not to Eat and Drink Unworthily in this ſolemn Remembrance: That Worthineſs

which

which I have not, be pleased to give me, O give me that which thou hast purchased for me, that which I have so little, which thou hast so much of, thou hast enough for me, and for all Mankind besides me; I ask it for my self, and for all, now, and ever. *Amen.*

Devout Ejaculations at the Holy Table before the receiving of the Sacrament.

THou hast invited me, O merciful Lord, to thy Table, and lo I come; Thou wilt receive whom thou hast invited, O receive me graciously.

Lo, I come, to do thy Will, O my God, I am contented, I delight to do it; and let thy Law be always within my Heart.

In Burnt-offerings and Sacrifices for Sin thou hast had no Pleasure, Sacrifice and Offering thou wouldest not; but a Body hast thou prepared, thy Sons Body to be Crucified; O let a Soul too be Prepared, my Soul to be Offered.

O most Kind and Compassionate Jesu, who didst Exhort the Daughters

Daughters of *Jerusalem* at the time of thy death not to Weep for thee, but to Weep for themselves, and for their Children; have a favourable Regard to all my Weeping for my self, and for my Sins, upon this Remembrance of thy Death.

Devout Ejaculations after the receiving of the Sacrament.

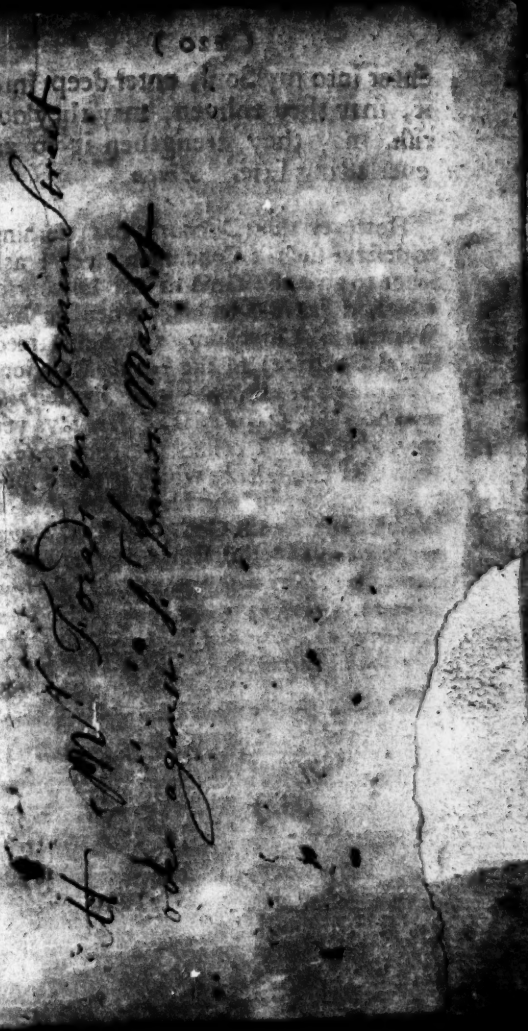
I Have received, O my God, and I Praise thee, I Glorify thee, I Adore thee for the Honour of thy Command, and the Favour of thy Leave to do so.

Thou hast given me Bread from Heaven, Thou hast given me Wine that maketh glad the Heart of Man, glad with a spiritual Joy which thus begins in this World, and is not to end in another.

I did hunger and thirst after the Righteousness which is offer'd in this Sacrament, and O let me now be filled, let me now be blessed.

Let all the spiritual Vertues of thy Body and Blood, O most holy Jesu, enter

enter into my Soul, enter deep into it, may they enliven, may they noriſh, may they ſtrengthen it to an everlaſting Life. *Amen.*

However this Diſcourſe has nothing to deſerve ſuch a Concluſion, yet I ask leave to give the ſame to my Diſcourſe, which a *Jew* did to his, when he had Written a Catechiſm, (by him named Good Doctrine) of the *Jewiſh* Religion, *According to the Sincerity of my Purpoſe remember me, O God:* The *Jew* ſays yet more, which I cannot pretend to ſay, with that Confidence which is more peculiar to *Jews* in the high Thoughts of their Favour with God. *I ſhall not bluſh, nor be aſhamed in this World, nor in that to come, but thou wilt give me the Portion common to thoſe by whom many have been Exhorted to Piety and Righteouſneſs, for they ſhall ſhine as Stars, ſo, ſo let it pleaſe thee.*

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